

Why Christian Science Cures

SUGGESTION

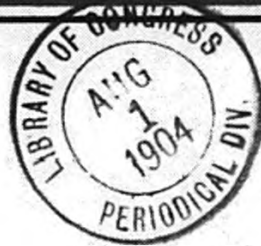
JULY, 1904

TEN CENTS

A MAGAZINE
OF THE NEW
PSYCHOLOGY
FOR THINKERS

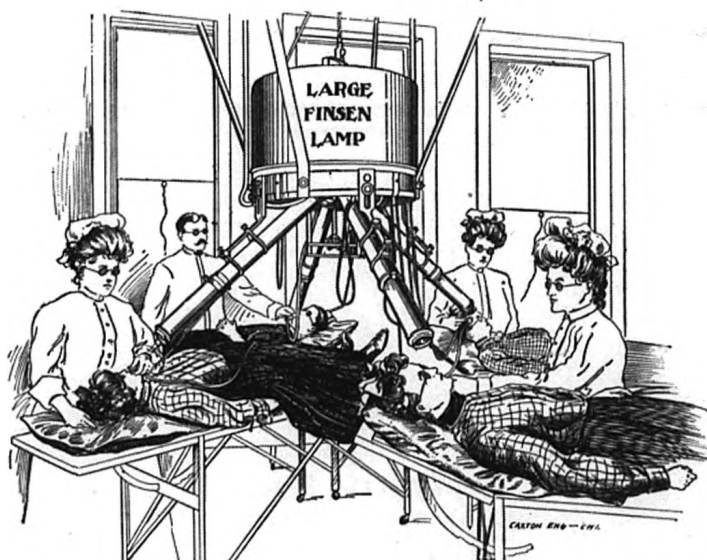


HERBERT A. PARKYN, M. D., Editor



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SUGGESTION

A Magazine of the New Psychology

"Man's whole education is the result of Suggestion"

VOL. XIII.

CHICAGO, JULY 1, 1904.

No. 1

For a Quiet Hour.

Experience is the most effective schoolmaster; although, as Jean Paul says, "the school fees are somewhat heavy." G. H. LEWES.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy. RUSKIN.

If we have conceived our plan of action in purity of heart, we shall be guided to discern the means which may serve us.

GEORGE MEREDITH.

Self-assertion tends to brutalize manners; is always threatening social intercourse. F. D. MAURICE.

A great effort may be made in a moment of excitement; but continual little efforts can only be made on principle. GOULBURN.

Character has a commercial as well as an ethical value.—*Success*.

Genius darts, flutters, and tires, but perseverance wears and wins.—*Exchange*.

The largest room in the world is the room for self-improvement.—*Success*.

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The best preparation for tomorrow's work is to do your work as well as you can today.—*Exchange*.

One day with life and heart
Is more than time enough to find a world.

—Lowell.

Scientific Explanation of Christian Science Cures.

By HERBERT A. PARKYN, M. D., C. M.,

Medical Superintendent Chicago School of Psychology, 4020 Drexel Boulevard, Chicago.

JUST now a great deal of attention is being given to Christian Science by the daily press, by popular magazines, by the pulpit and by religious papers, as well as by the medical profession and the leading medical journals. It is being discussed as a religion, as a system of healing, as a graft, as a swindle, etc.; and several men of national reputation have written books on the subject—some ridiculing it, some showing that it is neither scientific nor Christian, while others have endeavored to account for its results in the healing of disease by impossible psychological theories.



HERBERT A. PARKYN,
M. D.

Many medical journals that laughed at Christian Science a few years ago and predicted its self destruction are taking the subject more seriously and are endeavoring to account for its success in healing disease, now that the followers of Christian Science are numbered by the million, and tens of thousands of patients claim to have been cured by following the teachings of its high priestess.

A few years ago physicians in general laughed at the idea of Christian Science curing genuine physical complaints, although they were willing to concede that the imaginary troubles of hysterical women might be benefited; but one by one they have been forced to change their ideas, unwillingly, till, today, the physician who denies that genuine physical ailments can be cured by Christian Science treatment proclaims his ignorance of what is actually going on in the world of progress in the very fields of thought and research in which he should be most interested.

The student of suggestion knows that genuine physical troubles can be cured by suggestion, and he also knows that not only can he account for all the cures and all the phenomena of Christian Science by suggestion, but that he can actually duplicate them under any religion or without any religion at all. He knows that the religion in so-called Christian Science has nothing more to do with the cure wrought under Christian Science healers than religion has to do with

EXPLANATION OF CHRISTIAN SCIENCE CURES.

the falling of an apple from the tree. Both phenomena depend on material laws—the cures depend upon the law of suggestion and the falling of the apple upon the law of gravity.

People have taken up Christian Science, not on account of its religious cloak, but on account of the cures credited to it. In fact, if one attends a Christian Science testimonial meeting he can sit for two hours and hear about the cure of headaches, boils, tumors, cancers, rheumatism, asthma, consumption, diphtheria, typhoid fever, etc., without hearing a quotation from the Bible or without seeing or hearing anything that would lead him to believe he was attending a religious service.

THE EFFICACY OF SUGGESTION.

To a man up the tree, the testimonial meetings of the Christian Scientists are the most flattering tributes that could be paid to the powers and efficacy of suggestion, for they show what suggestion can accomplish even when employed by those who are ignorant, not only of its powers, but even of its existence.

The Christian Scientists frequently fail to cure patients who could be cured if Christian Science healers understood the real power they arouse into activity and knew a little about the physical requirements of the body, but they attempt to explain their failures by lack of faith on the part of the afflicted or on some persistent error of thought in his mortal mind, or on the harmful influence of the mortal thoughts of the mortal minds of the mortals with whom he comes in daily contact in his mortal life.

Several years ago I wrote and published an article in which I attempted to account for the success and failure of Christian Science in curing genuine physical complaints, and I herewith publish it again, feeling that it may prove of interest at this time.

HOW CHRISTIAN SCIENCE CURES GENUINE COMPLAINTS.

I SHALL attempt to show how Christian Science cures genuine physical ailments. So many, particularly physicians, who have not given careful study to the operations of Christian Science, or to the cures made by the Christian Scientist, are apt to think that the troubles relieved by this method of healing are purely imaginary or that the reported cures are mere fabrications. The student of Suggestion, however, though he may have no sympathy with the Christian Science movement, knows that Christian Science has made thousands of genuine cures. He knows, also, that there are scientific reasons to account for these cures and that he can duplicate them, without any difficulty, by employing intelligently the simple natural law by which all the cures of Christian Science are made but which

the Christian Scientists lose sight of in their ignorance and enthusiasm over their religion.

I shall proceed to show how the Christian Scientists employ the Law of Suggestion to make cures, without realizing the fact; also how anyone who understands suggestion thoroughly can procure even better results in all classes of patients without the assistance of any religion. I am sure every reader of this magazine understands how suggestion in the guise of Christian Science can relieve an imaginary complaint or a purely mental trouble; accordingly, it is the cure of genuine *physical* ailments I shall deal with.

I have known patients suffering from large indolent ulcers to be cured under Christian Science treatment. Now this, surely, is a complaint which can not be classed with imaginary troubles. But Christian Science can not cure such a complaint with any degree of certainty, and I have cured chronic ulcers by suggestive treatment where Christian Science failed. The difference lies here; the Christian Scientists merely arouse the healing force by accident, whereas, by employing suggestion intelligently the results are not accidental, for the healing force may be stimulated in every instance. A Christian Scientist who has made a cure of an ulcer believes his religion, *per se*, has accomplished the result, whereas the intelligent Suggestionist realizes that the nutrition to the affected tissues has been stimulated before the cure was made.

THE CAUSE OF DISEASE.

The blood is the healing medium, and outside of the troubles which are purely imaginary, or which are due to external violence, every complaint to which the human race is heir IS DUE EITHER TO LOCAL OR GENERAL DISTURBANCE OF THE CIRCULATION. It is by restoring proper circulation to any affected part that the trouble is removed. And if I can show that the circulation can be controlled by the influence of the mind, I think I shall have made clear the cause of the cure of genuine troubles through Christian Science, or, for that matter, by any other form of "masked suggestion."

Let us take the case of Mrs. J. Mrs. J., as a girl, was very healthy, having been born in an environment in which she found correct habits of living and had everything to make her happy. Up to her marriage she always enjoyed good health, but after ten years of married life and motherhood her husband began to drink heavily, and things slipped away from them slowly until they found it hard work to make both ends meet. Owing to her consequent depressed mental condition, Mrs. J.'s appetite was impaired and her weight diminished correspondingly until, from *worry and neglect of the*

food upon which her former good health depended, she became a mere living skeleton, with very poor circulation and no chance of its picking up, owing to the depressing conditions around her. With her whole body deprived of its accustomed nutrition the various organs began to degenerate. She became constipated and dyspeptic, and elimination being no longer performed properly, such troubles as neuralgia, headaches, insomnia, nervousness, rheumatism and a score of other troubles developed—all the result of stunted nutrition.

Her mental condition grew worse, rapidly, and she could get neither mental nor physical ease. About this time she bruised one of her legs severely by falling over an obstacle, and her circulation being in such poor condition, an abscess formed and soon a hideous ulcer developed on her leg. She had previously taken medicines without receiving benefit, but her physician continued to give her medicines to take inwardly, and applications of all sorts were made to the ulcer itself without avail. Finally she was taken to a hospital where she was given an anæsthetic and the ulcer scraped. The result was not satisfactory and all the time she was in the hospital she was worrying over the expense of her treatment and about her husband and children. After leaving the hospital she took several forms of treatment with no better results, and being confined to her bed she had given up all hopes of ever getting well and was anticipating and praying for death to relieve her misery.

At this juncture a friend who had been cured by Christian Science urged her to call in a "healer" of that sect. Mrs. J. knew practically nothing of the doctrines or theories of Christian Science, but was aware, in a general way, of the many cures attributed to it, and she had before her, in the person of her friend, a practical demonstration of its virtues. Her friend aroused in her a new hope, and she directed that the healer be called in, and awaited her coming with as much eagerness as it was possible for her to manifest in her weakened condition.

A CHRISTIAN SCIENCE CURE.

The Christian Science healer who came to treat Mrs. J. had a charming personality, and from the first treatment her patient's mental condition began to improve. The healer spent over an hour a day endeavoring to calm her patient's fears and succeeded in getting her to look upon the bright side of everything. She taught her that all was good; that her thoughts could influence her condition; that she must think of things as she wished them to occur. The Christian Science "one mind theory" was explained to her, and at once all thoughts of sickness, poverty and unhappiness were cast aside. In

SUGGESTION.

place of these came thoughts of health, happiness and comfort. With the change in the mental condition Mrs. J.'s appetite returned to her and she indulged it, and, without realizing the cause, began to gain in strength and weight. Little by little with her general improvement, the ulcers commenced to heal, and inside of two months nothing was left but the scar.

I wish to point out here that Mrs. J.'s habits of living had been correct up to the time her worries commenced, and with the disappearance of her worries she resumed her old habits and health ensued.

Her husband noticed the change in her mental and physical condition from the first, and was correspondingly happy. Formerly Mrs. J. had always found fault with him and upbraided him for his drinking. Suddenly, however, after adopting the "one mind theory" her whole attitude toward him changed. She became affectionate, made excuses for his trouble and in her thoughts and actions endeavored to assume that he was perfect. This is the Christian Science method of procedure, and the husband began to be influenced by the change in her attitude toward him. Where, formerly, he strove to get away from his wife and her sickness he soon found many attractions at home and was not slow to take advantage of them. Then she told him what Christian Science had done for her; explained the theory to him and persuaded him to take treatment from the healer. He demurred at first, but after kindly insistence on her part he consented, and although the only faith he had in the treatment came from the changes in his wife, it was not long before he, also, was influenced by the suggestions of the healer and ceased drinking entirely. Thus it was that Christian Science secured two more ardent followers who had been treated unsuccessfully for years by the old drug system.

ANOTHER CASE.

A Mrs. M., who had a chronic ulcer and poor health, being advised by Mrs. J. to consult the same healer, was not benefited in the least after four months' steady treatment, whereas after seven weeks' suggestive treatment, administered by myself, I had the satisfaction of seeing her perfectly cured.

The reason for the failure of Christian Science to heal Mrs. M. lay in the fact that she had always been in poor health, having been born into an environment in which incorrect habits of living had been established. Her ulcer came from an injury, also, but the mental stimulation of Christian Science treatment failed to benefit her, for she had no correct habits of living to which she could return.

My treatment consisted in instructing Mrs. M. how to build up

her health by auto-suggestion and right living. She was a woman who took very little exercise, her breathing was shallow; she drank only a little over a pint of liquids daily and was afraid to eat anything approaching a hearty diet.

She had been in this state of health all her life and believed she inherited her "poor constitution" from her mother, who had never enjoyed robust health.

I taught her to look carefully after her daily supply of the life essentials, air, water and food, with the result that the additional quantity of air and water she took stimulated elimination, increased her secretions and her food digested properly. Her appetite also improved and she was able to eat heartily and digest everything she ate. Her weight increased rapidly and from being emaciated she became robust and vigorous; and as her general health and nutrition improved the ulcer healed.

AUTO-SUGGESTION.

I taught her also how to employ auto-suggestion with the effect that whether helping herself to fresh air, or drinking water or masticating wholesome food, the thought was constantly in her mind, "this is to make me a strong, vigorous, healthy woman. It is giving me new red rich blood that will build up and heal every cell in my body. I am bright, happy, healthy, cheerful, hungry and strong."

I am certain I could have secured just as good results in Mrs. J.'s case had she come to me for treatment, but as it is she is perfectly well and contented; but under another severe mental strain she might become an invalid again, whereas a patient once cured by intelligently directed auto-suggestive treatment is not likely to suffer a relapse, for he is taught the necessity of attending to the requirements for health and the practical use of auto-suggestion and these are practiced in spite of any depressing mental state, thus insuring perfect health under all conditions.

Let "conscience" be your guide at all times. Use common sense in every act of your life. Be courageous, upright, and just. You can't make money out of enemies, so have a care not to make any enemies. The Lord loveth a cheerful giver, and everybody else loves a cheerful HUSTLER.

— Geo. Loarts.

Optimism.

By O. SPENCER, RICH HILL, MO.

Written for SUGGESTION.

O memory mine, why scenes retain
Which yield me but regret and pain?
And why, my troubled soul, this fear
Of fancied evils drawing near,
That mar my peace?

Sometimes this world has seemed so drear,
So void of things to please and cheer;
But then, I guess, God made it right,
And I have had perverted sight,
And seen things wrong.

Henceforth I'll let the past alone,
To hold and hoard what is its own,
And leave kind Heaven to decree
The changes that are best for me,
And fear no ill.

When flowers bloom and scent the air
My eager hands shall pluck their share,
And mellow fruits fall at my feet
I'll pick the best and freely eat
With grateful heart.

When friends I love and trust betray
I'll brush my gathering tears away
And turn and love the faithful more
Than I had learned to love before
And still be glad.

In age I'll keep my childhood's trust
As miser hoards his yellow dust;
And when my pilgrimage shall end
I'll meet death as an angel friend
That brings sweet rest.

The Origin of "Opportunity."

By NICOLA GIGLIOTTI, A. M., M. D., LL. D., ERIE, PA.

Written for SUGGESTION.

HAPPINESS and success are not the result of mere luck, as many people, even among the most educated, believe. The great English author and educator who has just passed away, Sir Samuel Smiles, has shown it clearly in his powerful classic book "Self Help."

We generally explain our failures by complaining against our bad luck, and try to belittle the success of others by sadly, jealously and maliciously exclaiming: "How lucky those donkeys are!"



Nicola Gigliotti

Ancient and modern fatalism are equally wrong, and I am decidedly opposed to the passive contemplativeness of the Orientals, and to the non-resistance theory of Tolstoi. Whoever follows them falls—even without knowing or admitting it—into the grip of Schopenhauer, who took his first inspiration from Buddha. For Schopenhauer all human virtues are nothing but *splendida vitia*, refined egoism: pity and sympathy are the only thing. On the contrary if we are at all optimistic, we ought to firmly believe with Spinoza that these *splendida vitia* are exactly the basis of all true morality.

In the pursuit of happiness, people weak minded and weak bodied are doomed to defeat, while persons with strong will and great power of endurance, sooner or later, in a greater or in a smaller degree, succeed. History and experience are there to prove that. No luck, then, no fatalism, no blind and stupid opportunity, but continuous, persevering effort will bring happiness and success to us. But every effort should be done at once. Do we fail? Let us try again and again until triumph be attained.

Procrastination may have been the virtues of Fabius *cunctator*, but should be carefully avoided by all who are after success and happiness. Sometimes we succeed at once; some other times, we have to wait for years and years. The old Latin aphorism, *Audaces Fortuna juvat, timidosque repellit*—fortune helps the bold, rejects the coward—is nothing but a confirmation of the motto of SUGGESTION, DO IT NOW. Let us will and will and always untiringly will. Mind is the great power.

This, and no other, is the meaning of my sonnet. I had heard with R. de Cesare and Rocco de Zerbi a lecture on Ancient and New Fatalism delivered by a young literary critic dead long since. He was said to be a fatalist. When we left the hall we went for supper to the Caff  d' Europa, well known to fashionable and artistic Naples, and we discussed the lecture. I insisted, to the amusement of my friends, upon the fact that the secret of success was in the password of Victor Hugo's *Hernani*: *Ad augusta per angusta*. Nobody reaches very easily the land of success. I asked the waiter for paper and ink, and I wrote "Il Fato" on the spot. I imagined that the fate or luck was tempting me, by explaining who it was and by offering me a good many things if I would only follow it blindly. Its words and demeanor did not succeed, and I plainly and firmly answered luck to leave me alone, because my thought and my will were my only fate.

Don't you believe that I was right? Don't you believe that my sonnet is entirely in accord with the inspiring philosophy of SUGGESTION?

Mr. de Cesare took the hastily written sonnet from my hands, and next day I found it in the columns of "La Sveglia."

Nothing on earth can smile but human beings. Gems can flash reflected light, but what is a diamond flash compared with an eye flash and mirth flash! A face that can not smile is like a bud that can not blossom, and dries up on the stalk. Laughter is day and sobriety is night, and a smile is the twilight that hovers gently between both, and more bewitching than either.—*The Psychic Era*.

Whatever makes men fear, or makes men weak, is to be shunned.—*Vivakananda*.

The only sin which we never forgive in each other is difference of opinion.—*Emerson*.

Cunning and deception are the necessary resort of the weak and oppressed. Only the strong can afford to be frank.

—*Havelock Ellis*.

Drugs and Witch Cures.

By E. W. BLACK, U. S. S. H., WASHINGTON, D. C.

Written for SUGGESTION.

WE once knew a man of at least ordinary average intelligence, many years our senior, who, in a moment of confidence, exhibited to us a smooth, intensely hard, grayish, spheroidal object, perhaps an inch in greatest diameter, and which he said he would not part with for the world. A timid inquiry elicited the fact that he had suffered untold agony from rheumatism until he began to carry the valued object in his pocket, but that ever since he was entirely free from pain, and his former stiffened limbs were now as "limber as a lamb's." Had our boyish eyes been permitted to gaze on the precious "bezoar stone," which used to sell—to *real doctors*, too—for more than its weight in gold? No, not at all; it was only a potato which, by years of carrying, had been dried, polished and almost petrified and which (strange as it may seem) became more and yet more efficacious with age! Be that as it may, it was quite plain that it now occupied a very high place in his esteem and was altogether too precious to be displayed before any other than sympathetic eyes.

Some time afterward we were working together in the timber when he suddenly stopped, began to groan and rub his back, his elbows and his knees and his countenance took on a look betokening the severest bodily pain. He couldn't understand it; he hadn't had a twinge of rheumatism in years! Then, suddenly thrusting his hand in his pocket, he made the awful discovery—the "bezoar" stone was gone! (Perhaps it had been gone for days!) We hunted for an hour through the deep, dry leaves, among the moss-rugs and in the underbrush, but in vain. He went limping off home, half a mile away, to the potato pit, to get another "started," as he said, and returned with elastic step and his face in smiles!

The letter from a lady correspondent in the December SUGGESTION headed "Another Wart Cure," may pertinently justify the question: How much was the "cure" due to the drug applied and how much to suggestion? Washing soda is probably quite inert when applied in the dry condition (as seems to have been done in this case) and that it is equally so when applied in a state of solution is evidenced by the fact that warts often persist for years upon the hands of housewives and laundresses while they are daily, or at least weekly, bathed for long periods in a solution of this character and with attendant conditions that would appear exceptionally favorable for their removal.

There is little doubt that had the lady used a penny, or a button, under the same circumstances, with similar frequency, and in the same identical way, a cure would have followed with equal promptness.

Had the "cure" been something uncanny (say, the dried heart of a frog, or the tooth or finger bone of the authenticated saint), the rapidity of the cure would have been augmented many fold.

There are few, if any, neighborhoods where there is not found, upon careful inquiry, an undercurrent of "witch-cure" lore, passed down from generation to generation in whispered tradition, communicated by stealth from wise old hag to gaping youth, beyond the ken of pharasaic tutor or prying priest, and among all these "wart cures"—some of them immortal, some obscene, many disgusting, generally ridiculous, but all effective—occupy a foremost place.

When but a small boy the hands of the writer were highly embellished with perhaps a score of warts of various sizes and several of the larger had their customary habit of getting in the way and becoming sore and bleeding on the slightest provocation. A juvenile friend, after having exacted a solemn promise "neverty-never to tell," confided to him the secret that if he took a small pebble for each wart, touched them three times each while he held his breath, tied them up in a stolen dish-cloth that was in daily use and then buried them under the drip of a roof, the warts would disappear!

In order to carry out the requirements of this momentous formula he stole into the kitchen of a venerable and respected aunt and, when caught prowling among the utensils in search of the coveted cloth, pretended to be looking for a drink of water, but was near the fainting point, owing to the gravity of the premeditated crime and the suddenness of the interruption. However, success later crowned his efforts; he ran away toward home, sweltered in the profuse perspiration of conscious guilt, caught up a handful of gravel and crawled into a clump of bushes on the roadside to complete the recipe, which proved no easy task. Hot, panting and excited, he was near bursting in attempting to hold the breath and make three touches on each wart, for, if through tremulousness, one touch missed, it all had to be done over!

On arriving at the home he stole back of the house, trembling with fear of detection, and began excavating a cavity to receive the dreadful package when seen by an elder brother, to whose harsh inquiry of "What in the world *are* you doin'?" he summoned the effrontery to reply: "Plantin' morning glory seeds" (though it was not nearly the time of year), but it went, and the whole was soon forgotten.

Now, we leave it to the editor of SUGGESTION if this thrilling experience wasn't enough to turn one's hair gray, let alone to remove a score of measly warts! The sequel is happily short. When the glorious spring-time came and the real time to plant seeds had arrived the writer was set at work to prepare a bed in the damp and shaded soil where morning glories love to grow and caught his rake into the now decayed wad of cloth and

gravel. Like a flash it all came back; he looked at his hands and the pesky warts were gone!

Now, dear reader, don't laugh! This was all a serious matter to a boy of tender years and there is no disputing that *something* took place (either from the nervous shock, the fear, the exertion, or the downright lying) that had a physiologic effect sufficient to suspend the nutrition of those excrescences and cause their ultimate atrophy and removal.

Marco Polo, the great traveler, naively tells of the wonderful cures Paris Academy of Medicine, and five out of seven of the patients died! The "weapon ointment," embalmed in Scott's "Lay of the Last Minstrel":

"But she has taken the broken lance
And washed it from the clotted gore
And salved the splinter o'er and o'er"

was never nearly so fatal as that!

Edison's Idea of Radium.

THOMAS A. EDISON has evolved and announced a theory which he believes solves the problem that has been puzzling scientists ever since the discovery made by Madame Curie of the peculiar properties of radium and the kindred substances, uranium and thorium. A very interesting statement of his views was published in *Harper's Weekly*. The phenomenon presented by these substances, as is generally known, is their apparent property of giving off actinic rays of peculiar chemical properties, somewhat similar to the Roentgen rays, without any apparent loss of energy or bulk. Based on these observed phenomena, several new theories of matter have been put forward, all of which accept as a fact the apparent origin of the energy within the substances themselves. Mr. Edison's theory eliminates this contradiction of accepted natural laws, and indicates the possibility that the energy emitted by radium is merely reflected, as it were, from some unknown source. "My theory of radio-activity," says Mr. Edison in part, "is that the rays which the new elements emit are set up in the same way, the substances being rendered fluorescent by some form of ether vibration which is undoubtedly all-pervading, but has not yet been isolated or measured, and which may have some extra-planetary origin. To accept any other theory is to declare one's belief in perpetual motion, in getting something for nothing."—*Eleanor Kirk's Idea*.

**Let's not burden our remembrance
With a heaviness that's gone.**

—*Shakespeare*.

Scientific Basis of Miracles.

By J. B. BRUMFIELD, GALENA, KAN.

Written for SUGGESTION.

THE present bids fair to be recorded in the world's history as the age of Divine Healers and Reincarnations of Christ and the apostles. But Healers with only one feature to offer do not answer the present demands. Other features must be added in order to secure followers.

The newest thing in connection with Divine Healing is the power to speak in tongues or, in other words, the power of Pentecostal days brought up to date. The originators of this phenomenon are at work in our city.

To make plain how this power came to the new school I quote from their leader.

"On New Year's night Miss Agnes N. Ozman, of Beatrice, Neb., a missionary lady, who had attended several Bible Schools and done considerable religious work, one who had had mighty anointings and had for years 'the anointing that abideth,' which she mistook for the baptism, was convinced of her need of a personal Pentecost. A few minutes before midnight she desired hands laid upon her that she might receive the gift of the Holy Ghost. During invocation of hands prayer was offered, she was filled with the Holy Ghost and spake with other tongues as the spirit gave utterance.

"Upon beholding this marvelous restoration of apostolic power in our midst, all became hungry, earnestly desiring a personal realization of the same in our own lives, remembering that Peter had said, 'The Promise is to you and your children, and to all that are afar off, even to as many as the Lord our God shall call.'

"Scarcely eating or sleeping, the school with one accord waited upon God. On the night of January 3, 1901, we were all assembled in an upper room. A most wonderful power pervaded the atmosphere. Suddenly twelve students were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance, while several in the room saw above their heads cloven tongues of fire, as in the days of old."

I also quote (from memory): "On the 4th of July I was preaching, when suddenly I began to speak in tongues. I was not aware of what I was saying. After I had finished a Hebrew drummer came forward and said that he had understood what I had said; I had repeated in Hebrew a favorite Psalm his mother used to read to him when a child and that he had been converted."

This is the kind of phenomena that may mystify so many and give prestige to its advocates. Kindred phenomena equally as mystifying and

springing from a common natural source has been offered in evidence to add strength to the respective claimers of systems of beliefs and faiths for years.

Of the phenomena exhibited by others than themselves, the new school ascribe directly to the devil, and that the forces others use are counterfeit.

As the manifestations in question fail under the pale of Nature's natural mental laws, or Psychic Laws as some would say, I desire to consider it briefly.

Many that are incredulous make the mistake and take the short cut in considering such problems by taking the ground that they have witnessed no genuine phenomena, consequently there is nothing to consider and they dismiss the matter as a delusion.

To take this view is only to acknowledge a lack of investigation, because there is an abundance of evidence outside of the New School advocates and of kindred manifestations produced by other schools and of science, that are fully substantiated and which establish the facts that the phenomena do exist.

The exhibition of phenomena manipulated and handled intelligently can be witnessed in the presence of any reliable clairvoyant. It is easy to see that nature's laws are universal.

Gravity, one of the immutable laws, has existed since time began, incomprehensible to man. Its field of operation is the universe, every nook and corner of creation has its presence. It is ready to work equally well for all. Not counterfeit for one and genuine for another; such terms do not apply to Nature's laws. Man, since his advent upon earth, has been subject to the law, yet it remained for Sir Isaac Newton to make the valuable discovery of the principle of its operation only 240 years ago.

There is another immutable law that also has existed along through the cycles of time, that penetrates the mysteries of mental manifestations that are exhibited and offered in evidence to support the claims to supermundane agency, by the votaries of systems of beliefs.

Not that it is necessary to call in the law I have in mind to explain any phenomena here presented, but as there are other much more complicated phenomena I desire to make mention of it, so that it might be studied and applied as Nature's yard-stick of truth to mysticism.

The Society for Psychical Research of London, England, whose membership comprises the names of the most eminent scientists of the world, gave to this law the name of Telepathy (feeling at a distance) and defined it as the "Communication" of impressions of any kind from one mind to another independently of the recognized channels of sense. To say that the society has collected evidence of phenomena to warrant the definition is lightly stating the question.

The fact that this law pertains to man's mind does not detract from

it, in comparison with gravity, which deals with that which is physical; besides, nature is the common parent of both. And then, mental manifestations are as much realities as are giant mountains.

Before we make an application of law to the phenomena in question it is necessary that we acquaint ourselves with at least one very important attribute of man's mind. It is this: Man's mind keeps a record of our past life. No one will gainsay this proposition who will investigate it. Volumes of testimony can be brought forward to prove the truth of it.

What might we then expect to find stored away in man's mental storehouse?

The sensations that reach our minds through the avenues of the senses, what we have seen since childhood, all that we have heard or read since youth. In fact, everything that has taken place in our presence during life.

We need not, as will be shown shortly, be so much as conscious of the happenings taking place around us. Our mind is ever alert for records. We might be busy attending to something entirely foreign. We need not even comprehend the happenings fast asleep, yet the records are accurately made.

In order to show how mysteriously these records are made and preserved, I will quote in substance greatly abbreviated from *Biographia Literaria*. (NOTE—See Hudson, page 44, "The Law of Psychic Phenomena.")

"It was in a Roman Catholic town in Germany. A young woman was seized with nervous fever. According to the priests and monks she became possessed with a learned devil. Although she was very ignorant she talked in Latin, Greek and Hebrew. A physician determined to find the source of the mystery, as the girl was unable to give any rational answers herself. Sheets full of her talk were written down from her own mouth. Much of it seemed to be in Rabbinical dialect, Hebrew and Latin. Her history revealed that she had been taken when nine years old by a charitable Protestant Pastor. The deceased Pastor's habits were inquired into. It was found that he was a very learned man. A great Hebraist. It was a favorite custom for him to walk the floor and read aloud his Rabbinical Hebrew and Latin books. Passages from books recovered were identical with sheets that had been made from language used by the girl."

It was easy to see that the readings of her benefactor had been recorded upon her mind and thus became a permanent record.

The above and many others, besides countless cases from experimental science, prove the recording ability of the mind.

As the law of Telepathy, when the occasion demands, admits one mind to communicate with another, though we may not be conscious at the time, even asleep, and that distance is no barrier, as has been shown by hundreds

of cases collected. It is readily seen that this is another great source for our minds to gather information and become permanent mental records. Indeed, our mind is a vast storehouse of information.

When we stop to examine the sources that the mind employs to gather its records, we begin to see the immensity of its supply.

We can readily see that if it were possible that the portal of entry to our "mental castle" was thrown open, therein could be found much that would mystify ourselves as well as others. Let us see if this is not done.

In the case of the German girl we find she was able while under the "nervous fever" to externalize part of her mental records. Thus persons under extraneous circumstances do bring to light mysterious fragments of their mental records. That persons who enter a state of ecstasy, trance or the clairvoyant condition can penetrate the realm of man's mind will not be denied by any one who will investigate. Evidence in abundance to substantiate this fact has been collected and recorded. It is strange that truth, upon its mission to assert itself, finds right here at hand corroborative evidence, viz., the sermon delivered upon the Fourth of July.

As this is the most tangible phenomenon, let us examine it, apply the process of reason to it, and see if we can not rob it of its mystery.

A Hebrew mother reads to her youthful son from the Hebrew Bible her favorite Psalm. After years of shifting he finds himself in an audience of new school worshipers and healers. He may not be thinking of childhood days. He may not be able to recall any of the favorite Psalm, yet his mind has an indelible record of these transactions.

The New School leader is preaching. He might have been fasting, as has been stated, scarcely eating or sleeping, for several days and nights. He is anxious that the power shall possess him. Extraneous circumstances have been brought about. Presently he loses consciousness. At least he said he did not know what he said. His anticipations are realized. He speaks in other tongues. A state of ecstasy has come to him. He is able to collect while in this condition from the Hebrew drummer's mind records the favorite Psalm and repeats it in the Hebrew language, because it was placed there by the mother years ago.

Of the manifestations produced by the missionary and the twelve students, it is easy to see that extraneous circumstances were present. Like the German girl, a "nervous fever" seized them and they, while in this condition, were able to throw fragments of startling records from their minds. There is no evidence to show that these manifestations were intelligent. Even though they were, we would claim the right to make a search and inquire into their source.

To review the ground we have traced, we are justified in making the following statement:

FIRST.—Facts may be communicated, when circumstances demand it, from one mind to another and become permanent records. Example: The writer's brother, a young man, single, an iron molder by trade, was plying his vocation in a large city many miles away. He had not been there long, when, one Sunday morning while bathing, he was drowned. The body was recovered and the above meager facts learned. Years afterward an ignorant clairvoyant used to come in my presence on business missions who knew nothing of myself or my brother.

She ventured to tell me one day that she had a peculiar feeling come over her when she came where I was, a strangling, choking feeling. She felt she must tell me something that she might be relieved of the feeling. The opportunity was afforded and she gave me detailed account of my brother's tragic death.

SECOND.—Facts happening in our presence become permanent records upon our minds and fragments sometimes externalized by ourselves.

Example: The German girl.

THIRD.—Clairvoyants and persons who enter a state of ecstasy are admitted to our mind records.

Example: The ignorant clairvoyant. The New School Healer.

Let us seek out the laws of nature and apply them with reason, rather than ascribe every little happening to supermundane agency. I quote from one of the world's great scientists:

"In old Egyptian days a well known inscription was carved over the portal of the Temple of Isis, 'I am whatever has been, is, or ever will be, and my veil no man hath yet lifted.'

"Not thus do modern seekers after truth confront Nature—the word that stands for the baffling of the Universe. Steadily, unflinchingly, we strive to pierce the inmost heart of Nature, from what she is, to reconstruct what she has been, and to prophesy what she yet shall be. Veil after veil we have lifted, and her face grows more beautiful, august and wonderful with every barrier that is withdrawn."

Live and let live, but live yourself by the rule of the straight line. Let other people have their ideas—for these ideas are true to them—but see that you conform to your own.—Anna Woodward.

The Law of Mental Medicine.

By THOMSON HUDSON, LL. D.

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HISTORY informs us that in all the ages man has recognized the existence of an intelligent Power capable of creating disease in the human body, and of healing them independently of material remedies or appliances. This Power, being invisible and intangible, was very naturally referred to mental or spiritual agencies, good or bad, beneficent or malevolent, as the symptoms in each particular case seemed to indicate. In the early days "spirits of health" and "goblins damned" seem to have peopled the circumambient air in vast numbers and in about equal proportions. One host revisited "the glimpses of the moon" with intents decidedly wicked; the other with those that were purely charitable. One brought blasts from hell; the other breathed airs from heaven. One sent forth plague and pestilence; the other shed healing from its wings. For untold ages these invisible agencies, good and bad, seem to have been practically the only ones held responsible for the existence of disease, or credited with the power of healing the sick.

Naturally, the greatest efforts of men, so beset by the conflicting forces surrounding them were employed in devising ways and means for thwarting the efforts of the evil spirits and for conciliating those that were good. Hence the innumerable recipes for those purposes which history informs us were in common use among our remote ancestors. A volume would be required even to catalogue the various devices and formulas for invoking the aid of the health-purveying inhabitants of the spirit world, to say nothing of the "prophylactical recipes of wholesome caution" against evil spirits in general and witches in particular. Such a volume, compiled from all available sources, would be of incalculable value to science; for it would show that not only our ancestors—savage, semi-civilized and civilized—were filled with such superstitions, but that all primitive peoples have had, and still have, the same generic ideas, and that they practice generically the same methods of healing the sick. What is of still greater importance, it would show that all the facts of spiritual or mental healing among primitive peoples of all the ages are easily correlated not only with each other, but with many of the methods now in vogue in the most highly civilized nations. That is to say, many of the modern theories of causation are mere survivals of ancient superstitions; and some of them differ from the latter only in the more accentuated and grotesque imbecility of the later theories of causation.

More important still is the fact that the records show that under all "systems," ancient and modern, many marvelous cures have been effected,

some of them seemingly miraculous. This fact, to the inductive scientist, is pregnant with significance; for it is demonstrative that the whole subject-matter is under the dominion of some natural law. The scientist reasons thus: Here is a vast congeries of phenomena to be accounted for. They have been produced in every age and in every tribe and nation in the world, civilized and savage. Some of the phenomena, it is true, may be accounted for on the score of mal-observation; some may be attributed to fraud and legerdemain, and much to defective memory or intentional falsehood. But after due allowance is made for these and other minor sources of error, the great bulk of the phenomena remains to challenge the attention of the scientist. It is true that science in years gone by has not deigned to meddle with the subject, choosing to relegate all the alleged phenomena indiscriminately to the domain of superstition and imposture. During the last decade, however, it has become evident to the most skeptical that cures of disease are being effected, in the midst of the highest civilization, by means obviously identical with those employed in the darkest ages of superstition. That is to say, the results are identical; and it is axiomatic that, in any series of cognate phenomena, identical results pre-suppose identical or cognate causes. Hence it is that when, as in mental healing, uniform results are reported from widely separated localities, from all races and conditions of mankind during all the ages, ancient and modern, the true scientist knows that there must be a basis of truth underlying the whole subject and that all the phenomena are referable to some one generic cause. Nor does the multiplicity of theories of causation held by the various tribes of men, or sects of mental healers, militate in the least against the student's convictions; for if he has acquired the most superficial acquaintance with the elementary principles of logic, he is aware that there is no necessary connection between theories of causation and the results produced by those who hold them. In other words, the fact of healing the sick by any method whatever does not demonstrate the correctness of the theory of causation which happens to be entertained by the healer in any given case.

This is a self-evident proposition; and to the average reader it will seem to be a work of supererogation to state it formally. But it must be remembered that there are vast numbers of mental healers, in this and other highly civilized countries, whose theories of causation are more fantastic, not to say idiotic, than those of any savage tribe of which history informs us, and that they firmly and fervently believe and proclaim that their theories are demonstrated to be true by the fact that they heal the sick. In fact, so insistent are they upon this point that they habitually employ the word "demonstrate," or some of its derivatives, as a synonym for the verb "to heal." Every act of healing, in other words,

is a complete demonstration of the truth of the hypothesis which the healer happens to entertain.

How little man knows of his own mental powers and limitations is shown in the fact that it is only the existence, within himself and below the threshold of his normal consciousness, of a primary intelligence that is at once endowed with wonderful powers and circumscribed by equally wonderful limitations. It is well within the bounds of truth to say that it is to this discovery that the world is indebted for all the knowledge that it possesses of the real science of mental therapeutics; for it is to this primary intelligence that science has traced the source of the mental power that heals; and it is to its limitations that is due all that is mysterious in its phenomenal manifestations, not only in the domain of mental therapeutics, but in all other classes of psychical phenomena.

It must also be remembered to the credit of the medical profession that one of its members formulated the Law of Suggestion, and thus laid the foundation of the science of mental healing. It is true that it was formulated with special reference to hypnotism; but at that time hypnotism was the only phase of psychic phenomena under scientific discussion. Later on, a broader generalization became necessary in connection with the theory of the dual mind, and the law was then found to pertain exclusively to the subjective mind, and to dominate that mysterious mental force under all its states and conditions. Nevertheless, the discovery of the Law of Suggestion in its relations to hypnotism was the first great step in the direction of a true explication, not only of mental therapeutics, but of all psychic phenomena.

Do not ostracize the sawbuck and still
expect that things will taste like those your
mother used to make.—*The Philistine.*

It is your business to analyze that which de-
mands your attention.—*W. H. Horn.*

Psychic Forces.

By DR. C. O. SAHLER.

Author of *Psychic Life and Laws*, Kingston, New York.

Written for SUGGESTION.

[Concluded.]

The connecting link between the invisible being and the visible physical being must be a substance invisible, through which the intelligence can express most wonderful powers. When expressed through the mind we term it intellectual powers, when through the organs or senses, sense power, and through the muscles and bones of the body, physical power. Oft-times a peculiar experience, or sudden flash of knowledge makes one alive to the fact that he possesses some supernormal power, by the cultivation or development of which he manifests to the world apparently supernatural or miraculous powers, and is looked upon as a wonder. Now the truth of it is this, that our unbelief and ignorance have kept us under such a cloud that we have failed to know the powers of this God-Life within.

In the scope of this article it would be impossible for us to illustrate these truths by all the various phenomena which it has been our privilege to experience, but we will state one particular case, that of a little child only twelve years of age, weighing but sixty-five pounds, who is able to express great psychical power. This little girl's name is Stella Lundelius. She lives at Port Jervis, New York. Her first public introduction was at my sanitarium a year ago. I learned of the child through a patient from that town. This patient had heard much talk about her in her home town, but had never seen the child exhibit this peculiar power, although she had seen her many times. Being interested in this line of thought, I invited her father to pay me a visit, so the father and child came to the sanitarium and spent two days and nights with us. The father is a photographer and a very intelligent man, one who has made a good deal of investigation in his own way along psychic lines. He possesses hypnotic power. The mother of the little girl is a medium. The child is, as I said, twelve years of age, a refined, natural child. During the past year, through the *New York Herald* and other papers, she has been brought to a great notoriety, but it does not disturb her in the least, as all curiosity and flattery have not aroused the least vanity in her nature. She has the mental-motive temperament, with a refined spiritual nature; a child who would not be singled out as one possessing any peculiar psychic power. When she appeared before the people of the sanitarium, there were over a hundred present. In one evening I saw more than thirty or thirty-five different ones attempt to lift her, and

fail in the attempt. The part which she played in this program was very simple. She would walk into the middle of the room, when any person had the privilege of lifting her by placing his hands under the arm pits, which to an ordinary man was a very easy thing. Then without regard to any special position, she would simply touch the neck or the wrist of the lifter with one finger, using either hand. To her this seemed to create an impression of contact and then if a man attempted to lift her, he would find that he could not do it. I saw one gentleman, weighing 225 pounds, try a number of times, and he could not lift her from the floor enough to slip a sheet of paper under her feet. I made the attempt a dozen or more times myself, and could not do it. When she did not touch my body with her finger, I could place the index finger of each hand under the arm pits, and raise her up with ease, at arms length, two or three feet from the floor; but the moment she put her hand upon mine, or touched my body anywhere with her finger, I could not, even with both hands thoroughly grasping her body under the arms, possibly raise her. During her two days' stay at the sanitarium, nearly a hundred people made the attempt to lift her, and all failed, with the exception of four individuals. One of these was a man who was a very gross skeptic, the other three were patients of mine, two being small in stature and all three very low in magnetic power and all three not in good health. They could lift her whether she touched their bodies or not. During the day she was around through the city at business places, and there was so much talk concerning her that many outsiders made the attempt to lift the child, but in every instance failed. Unlike the Georgia Wonder she did not, either ignorantly or intelligently, resort to any law of mechanics by having some special method or position whereby the tests must be made, but individuals pursued their own methods, merely clasping her around the body under the arms, lifting without standing up against her with their bodies, and she being of such light weight, it was no trouble to lift her at arms' length except when she willed otherwise. In making these tests she did not resort to any muscular tension or resistance, in fact, she stood almost limp, without the slightest muscular energy to combat those who attempted the lifting.

This phenomenon was first discovered by the father when she was but a little child playing on the floor. Sometimes he would discover that she was extremely heavy, and at other times seemed very light. During her childhood he always attributed it to something peculiar in himself, but as she grew a little older he discovered it had nothing to do with himself, for if others attempted to lift her she became so heavy it was with difficulty they accomplished it. After weighing these experiments I formed the opinion that it was due to her own direction of her psychic

forces. I endeavored to ascertain if it was something entirely within her, or if others possessed the same power. I made tests with several individuals and I found one gentleman, especially, weighing about 150 pounds, who, when given the suggestion, in the hypnotic state (and by this I mean only physical hypnosis, for in every other particular he was perfectly normal) that he was so heavy a strong man would find it impossible to lift him, proved to be so. I had a number of gentlemen, one weighing over 200 pounds, and an athlete, attempt to lift him, and they could not do so, even by clasping the arms right about the subject's body or waist. I would then alternate—suggest that he was normal in weight and that an individual could lift him, then after giving the suggestion that he was abnormal the lifter would perceive the great change immediately. By these tests I proved to myself that the little girl, possibly through some hypnotic influence of the father in childhood, while in childish play, imbibed the thought from the father that she was heavy. Later, her ego endowed the body with a great amount of psychic force, which made her heavy, and this condition had been gradually developed through childhood into girlhood.

By this we demonstrate that muscular power depends upon thought not pounds merely, that muscles express force in proportion as we train them, or direct the ego to invest them. In like manner the ego can increase or decrease the weight of the body under certain conditions as demonstrated by the little girl.

The accompanying photograph will illustrate a gentleman endeavoring to lift Stella. It makes no difference whether the lifter stood in front or behind her. In fact, I have seen two persons, one standing in front like the illustration and another behind her grasping the hands of the one in front, both lifting and failing in the attempt.

The Soul's Garden.

If all our thoughts were turned to words
 Proclaimed aloud for all to hear,
 Methinks we'd seek secluded paths
 —When on our journeys, far or near.

For thoughts are seeds that germinate
 To noble or ignoble deeds;
 Watch then the garden of thy soul,
 That none take root but purest seeds.

Then though thy thoughts be turned to words,
 When thou dost walk the crowded street;
 With firmest tread thou'lt have no fear
 That thou an enemy shalt meet.

—*Solrac.*

Psycho-Therapy.

By HENRY W. ROBY, M. D., TOPEKA, KAS.

I WONDER how many of your readers know that there is a new wave of enthusiasm going over the country and the world as well in the matter of therapeutics, and that psycho-therapeutics is to be the cult of the near future? Many attempts have been made to graft onto medical practice what long ago was variously called exorcism, magnetism, mesmerism, clairvoyance, electro-biology, odylic force, impoulevablia, braidism, hypnotism, and, lastly, psycho-therapy. The thing known as odylic force was imperfectly known thousands of years ago, and less used with perplexing effect by the priests of Thor and Woden, of Osiris and Minerva and many others in very ancient times. And Christ in His time made a most astonishing use of it in healing the sick in his vicinity and in doing many other things erroneously called miracles. For when rightly and scientifically known there is no miracle about it, for it is founded on natural law as much as is gravity or cohesion or chemical action. It is a primal gift to mankind in conjunction with intellect and being. At Lourdes, in France, the priests are at the present time working many cures by it under the false title of Divine Healing or miracle. But in most other parts of the world, except in the domain of Eddyism, those false pretenses are discarded and the procedure is given some decent and respectable name, a name that in some cases comports with the reality. The most frequently used modern terms are hypnotism, suggestive therapeutics and psycho-therapy. In France great hospitals are established and endowed for its practice, and such men as Charcot and Lebault have made great reputations in its use and development.

And in this country many institutions make large or entire use of it in the treatment of disease. And probably a majority of our up-to-date medical colleges have each their chair of psycho-therapy as a part of the regular college curriculum. So that the old yet new therapy is gradually gaining the place in practice that rightly belongs to it. But it still holds too small a place in our labors. I have studied and taught this species of therapy for forty years, and some of my most pleasing and satisfactory triumphs have been achieved through this benign agency alone. I say benign, for that word best expresses the idea of its absolute safety and total exemption from danger or ill effects. I have done over a hundred surgical operations with hypnotism in place of chloroform for the anesthetic with no possible risk to the patient, as there would have been with a chemical anesthetic. And I have in all such cases been able to conduct the after-treatment to the end without pain or complications. In such cases there is no nausea or digestive disturbance and no chemical

shock to the nervous system, and with it I have cured hundreds, and probably thousands, of cases of neuragias and various nervous disorders. It is only within the last ten years that we have known the real basis and scientific formulary of the subject. In 1893 Thomas J. Hudson gave the world the first book containing anything like the true inductive science in the matter. Before that, all was conjecture and empiricism, men blundered and floundered and disagreed wildly over the basic principles of the latter. But he gave us in that book what Hahnemann did in the organ of drug-therapy, the inductive science of the matter, which enabled the world to go on and work out on right lines the real scientific application and results in the new field of investigation and practice.

Since the appearance of Hudson's book many new works on the subject have appeared, all founded on the same lines of investigation. And today there is no longer any valid excuse for any progressive physician to exhibit or plead ignorance on the subject of psycho-therapy. And he who does not master as much as possible of its truths and principles goes about disarmed of one of the most potent factors in the healing art.

I am moved to these reflections on the subject by reading one of the most recent works on the subject by my former classmate and co-graduate, Dr. Sheldon Leavitt, of Chicago, published last October under the title of "Psycho-Therapy." That work should be read and re-read by all up-to-date physicians of every school of practice, for, like surgery, psycho-therapy is one and the same thing in all schools of practice. And no one has better stated the field and *modus operandi* of psycho-therapy than Dr. Leavitt. In connection with it much will be gained by reading Hudson's "Law of Psychic Phenomena" and his more recent work, "The Law of Mental Medicine." And I feel like saying this to the profession in a paraphrase of the good old Methodist hymn:

Come, my brethren, let us try

For a little season

Every question to lay by;

Come, and let us reason.

—*Medical Arena.*

Self-reverence—self-knowledge—self-control. These three alone lead life to sovereign power.—*Tennyson.*

Return to Nature.

By DR. J. J. LAWRENCE, Editor *Medical Brief*.

For the past thirty-two years the editor of the *Medical Brief* has been advocating the outdoor treatment of consumption. It is with great pleasure, therefore, that we see the profession generally now taking up this method. Leaving the bug out of the question, we have always believed it to be a house-air disease, to be cured only by a return to Nature.

The newspapers just now are filled with interesting accounts of the experience of a Mrs. Allworth and Miss Flint, of Meriden, Conn., who have been spending their entire time in the open air since last July, sleeping on the verandah, even through the arctic nights of January. Both were advanced cases, pronounced hopeless; in fact, had returned home from health resorts to die. They are now on the high road to recovery, with splendid appetites and returning vigor. In a few weeks after the practice of sleeping out was adopted, the cough almost disappeared, and the patients began to put on weight.

The out-door life, the use of recreation piers, verandahs, fire-escapes, hill-climbing and similar expedients show that the profession has struck the right key at last, and that the time is coming when consumption will be taken out of the list of incurable diseases.

The present attitude of the profession confirms the position, so long ago taken by the *Brief* as to the value of the fresh air treatment. And we say now that the day will and must come when serums will be generally discredited. The time will come when the profession will be forced to understand that the only virtue possessed by antitoxin, or any other serum, is due to the antiseptic put in it, and to nothing else.

To some this sounds like heresy, of course, but the editor well remembers when he was bled in intermittent fever until he fainted. If anyone had said then that bleeding was erroneous, he, too, would have been accused of heresy, for bleeding was the prevailing practice. But who would use the lancet in treating malarial fever today?

Results show that we were absolutely correct in advocating the fresh air treatment of consumption. We are equally right in the serum business. Hundreds of dead cases of diphtheria treated with antitoxin go unreported. Other hundreds treated with medicines, local measures and every aid that sanitation or hygiene can supply, in addition to antitoxin, are put down as antitoxin cures. The truth is that only cases where trikresol, carbolic acid or other antiseptic is indicated are benefited, and then the antitoxin must be used before the disease has got a firm hold in the system. The time will come when these facts will loom so large that the profession will be forced to abandon the serum.—*Medical Brief*.

SUGGESTION

A JOURNAL OF PSYCHO-THERAPY

PUBLISHED MONTHLY AT 4020 DREXEL BOULEVARD, CHICAGO, ILL.

ENTERED at the Chicago, Ill., Post Office as Second Class Matter.

SUBSCRIPTION price, \$1.00 per year; foreign subscriptions, 6 shillings per year; single copies 10 cents. Subscriptions may commence with any number.

HERBERT A. PARKYN, M. D., C. M., Editor. ELMER ELLSWORTH CAREY, Associate and Manager.

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EDITORIAL



*Build thee more stately temples, oh, my soul,
As the swift seasons roll. Leave thy low vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free; leaving thine out-grown shell
By life's unresting sea.—Holmes' "The Nautilus."*

Another Step in Advance.

IN the Chicago *Record-Herald* of April 22 appeared the following dispatch:

"NEW YORK, April 21.—A movement in which Prof. J. H. Hyslop, formerly of Columbia University, the Medico-Legal Society and a number of individual men of wealth are interested, is afoot for the establishment in this city of a clinic for the treatment of the poor by hypnotism. Impetus was given to the movement at a meeting of the Medico-Legal Society. Professor Hyslop read a paper on the relative value of hypnotism in medicine and there was a discussion on the general subject.

"Mr. Bell spoke enthusiastically of the scheme. He said that tremendous success had attended the establishment of such a clinic in Paris and other European cities, and that one of the reasons why a movement of the kind here had not been successful was that American medical men did not thoroughly understand the subject.

"The society passed resolutions advocating the establishment

of the clinic and Professor Hyslop evoked applause by announcing that he knew a man of wealth who would start an endowment fund."



Upon reading the above a few thoughts present themselves and they will be briefly noted.

In the first place, the learned gentlemen probably mean that a project is on foot to treat the poor by suggestion, although the dispatch makes use of the word hypnotism. Possibly they are not aware that all of value in hypnotism is covered by the Law of Suggestion. Hypnotism never cured anybody, and the term is useless in such discussions.

But, granted that it is hypnotism that is valuable as a therapeutic agent, why have those learned gentlemen waited so long before exploiting this well-known system of therapy? Bernheim's book on Suggestive Therapeutics has been published for many years. Why has not the valuable feature of hypnotic healing been presented long ago?

And if these gentlemen have just heard of suggestion as a means of cure, why is it proposed to try it on the poor? If suggestion is good for poor folks, why is it not good for rich folks? Is it because the rich have money to pay for hospital service, for prescriptions, for drugs, for surgical operations, for consultations and other luxuries? Why is suggestion not good for the rich? One of the gentlemen interested in the latest brand of hypnotism for the poor stated that this system had met with the greatest success in Europe. In view of the fact it is hard to understand why it has not met with a more enthusiastic reception in the United States. Every consumption cure, every serum treatment, every germ-destroying preparation is gladly hailed by the American profession and loudly exploited.



All kinds of European toxins are being used, and a good share of the medical journals is taken up with literature regarding serum treatment. But hypnotism that has met with tremendous success in Europe is looked upon coldly. The gentleman states that the reason why hypnotic clinics are not more in evidence in this country is because the "American medical men did not thoroughly understand the subject."

Is not the reason why suggestion is not popular in this country because this is a drug-giving, drug-taking nation? Is not the rea-

son because our physicians have steeped themselves in the idea that disease is a *something* that enters the body and that drugs are necessary to drive it out?

The fact is that suggestion will cure more diseases than drugs; that drugs only cure as a suggestion is implanted; that drugs do not cure chronic cases, and that, generally speaking, disease is of psychic origin. Hence suggestion that reaches the psychic centers is the only logical method of effecting a cure.

But it is pleasant to know that a clinic for the treatment of the sick poor by "hypnotism" is to be established in New York. Possibly, if this clinic is a success, as it is hoped it will be, that the benefits of the system may be extended to all classes of society.



In this connection it may not be amiss to state that clinics for the treatment of the poor by suggestion (hypnotism) have been held for many years in this city by Dr. Parkyn, under the auspices of the Chicago School of Psychology. And it is equally true that very astonishing results have been reached by means of suggestion, combined with right methods of living. Dr. Parkyn is probably the first authority to insist that while suggestion is a potent power in effecting cures, it has its greatest efficiency in those cases where proper attention is given to the life essentials.



This is because man is a union of the psychic and the physical. Many think that the mind is everything, and that health is possible without any notice being taken of physical conditions. But health is that desirable condition or balance that exists when man gives proper attention to all the laws of his being.



The objection to most systems for regaining health is that they are one-sided; that they appeal to part instead of to a whole. Some try to build a health system upon breathing alone; some think that all virtue resides in water; others look to heat, to cold, to bathing, to rubbing, to vibration, to going barefooted; to affirmations; to prayer; or certain kinds of food, or exercise, etc.



All of these one-sided systems cure some cases, because it happens that they supply this one thing that was lacking; but they fail in the next case. Christian Science will never cure a case of rheumatism when the sufferer drinks only a few ounces of water daily. Christian Science will never remove a bullet or set a broken limb. But the

attempt to cure all troubles by any one-sided system is just as reasonable.



Suggestion teaches that the cause of the disease must first be removed; then when a right mental attitude is observed, health must certainly follow. It may take time and patience in some cases when the vitality is low and the system has been badly treated for a long term of years. But Nature begins a cure the moment the cause is removed, and if she is let alone and given the proper materials she will complete her task.

Suggestion as the Basis of Cure.

ELSEWHERE in this issue is an article on Psycho-Therapy by Dr. Roby, which appeared in the *Medical Arena*. In many medical journals now are noticed reference to suggestion in the cure of disease, and frequently some doctor arises and states that drugs do not cure, but that they are only useful in implanting a suggestion which arouses the subjective mind to action.



Such articles show the tendency of thought among advanced physicians. Twenty-five years ago physicians thought that drugs actually had curative properties; today all progressive physicians know that Nature heals. Even the physicians who use electricity and X-rays are beginning to discover that their patients are being benefited even when no current is running through their batteries. A battery is a very imposing contrivance and the indicators, switches, coils and discs all inspire awe and wonder. "Surely, such a wonderful machine must be a very powerful healing apparatus; surely, it has healed others, it will heal me." So, with hope renewed and revived, the treatments are begun. Who will say that the most potent force in such treatment is not suggestion?



Why are drugs and machines and appliances necessary? Why do advertisements of patent medicines contain pictures of complicated machines, retorts, etc.? Because the people today demand something to arouse their faith. Did the doctor give no "medicine," the members of the family would say, "He is not doing anything." The people seem to think that the doctor must "do something." They think he is the one that cures. So the doctor feels that he must "do something" or he will lose his job.

The remedy for this state of affairs is an enlightened public opinion. Doubtless doctors will be pleased to stop giving drugs when the people stop demanding them.



It is the duty of the press to educate the people, and it is a pleasure to know that some first-class journals refuse to accept patent medicine advertisements. All things point to an era of enlightenment regarding therapeutic matters.



And in this connection it may be mentioned that flaming advertisements of patent medicines, medical institutes, consumption cures, "radium cures," etc., etc., are to be found in many daily papers. Those who insert these announcements are harpies, preying on the credulity of the unwary and ignorant. The latest fake remedy is a "radium" cure. Friends, do your part in exposing all such humbuggery.



Every friend who has a favorite verse, sentiment, motto or quotation is invited to send us the same. Why not let thousands enjoy what you enjoy? Why hide a precious thought in your scrap-book? From the pages of SUGGESTION these bits of scintillating thoughts will be copied into hundreds of papers and help to gladden the hearts and lives of unknown thousands. Will you please attend to this matter?

Motzorongo Notes.

At a regular meeting of the directors of the Motzorongo Company held May 16 a dividend of 10 per cent was declared, payable July 1.



All the contracts have been let for the purchase and installation of a new 500-ton sugar mill for the Motzorongo estates, and the machinery is already being shipped. This new machinery will quadruple the capacity of the mill during the coming season.

NOTE.

In Dr. Parkyn's article on the "Achievement of Success Through Auto-Suggestion" in the June issue of SUGGESTION, the second sentence should read as follows:

"He is the father of a large family and three years before calling on me was in very straitened circumstances."

QUERIES

What is Catarrh?

O. B.—One of our readers in Cleveland, Ohio, sends us an advertisement for a catarrh cure clipped from the *Cleveland Press*. Two hideous cuts of impossible animals are used to attract attention to the advertisement, which is headed "What is Catarrh?"

Our correspondent says: "What do you think of such a crime sprung on our unsuspecting public for selfish means and purposes? Can not some steps be taken to rid the press of such vileness, and will the public eye ever open to the outrages they are subject too?"

The advertisement in part reads as follows:

WHAT IS CATARRH?

IF YOU HAVE ANY OF THE FOLLOWING SYMPTOMS SEND YOUR NAME AND ADDRESS TODAY.

Is your breath foul? Is your voice husky? Is your nose stopped? Do you snore at night? Do you sneeze a great deal? Do you have frequent pains in the forehead? Do you have pains across the eyes? Are you losing your sense of smell? Is there a dropping in the throat? Are you losing your sense of taste? Are you gradually getting deaf? Do you hear buzzing sounds? Do you have ringing in the ears? Do you suffer with nausea of the stomach? Is there a constant bad taste in the mouth? Do you have a hacking cough? Do you cough at night? Do you take cold easily? If so, you have catarrh.

Catarrh is not only dangerous in this way, but it causes ulcerations, death and decay of bones, loss of thinking and reasoning power, kills ambition and energy, often causes loss of appetite, indigestion, dyspepsia, raw throat and reaches to general debility, idiocy and insanity. It needs attention at once. Cure it with ——— Catarrh Cure. It is a quick, radical, permanent cure, because it rids the system of the poison germs that cause catarrh.

In order to prove to all who are suffering from this dangerous and loathsome disease that ——— Catarrh Cure will actually cure any case of catarrh quickly, I will send a trial package by mail free of all cost. Send us your name and address today and the treatment will be sent you by return mail. Try it. It will positively cure so that you will be welcomed instead of shunned by your friends.

It is advertisements like this that have done more to spread poor health and kill people, or to drive them into insane asylums and retreats for the treatment of drug habits than all the scourges and pestilences, or wars or famines that have visited our country.

The victims, dead or alive, of patent medicine advertisements and the patent nostrums are numbered by the million. This statement may seem preposterous at first glance to the average man, but the student of suggestion must fully realize its truth.

The mind is a powerful factor in curing disease, and it is also

a powerful factor in creating disease; and the possibilities of the average patent medicine advertisement to produce unhealthy mental and physical conditions in persons who do not understand the effects of suggestion, are unlimited, to say nothing of the effect of the patent nostrums themselves on the millions who use them.

Take the case in question. If a man has a husky voice or a bad breath, or if he snores at night or has pains in his head, he is told he has a disease germ in his system which, if not driven out at once, will rot his bones or drive him into an insane asylum. Nice suggestions to place in a man's mind, are they not? And especially so when the drug advertised has no more chance of curing catarrh, if it be really present, than an elephant has to fly.

If you have the symptoms given in this advertisement, remember, they are not produced by catarrh, for catarrh is a symptom in itself. It is a symptom that the mucous membrane in which it is found is not properly nourished, and the only way to relieve the trouble permanently is through the organs of nutrition and elimination. And this must be done by partaking properly of the life essentials, air, water and food. With improvement in general health all symptoms, including catarrh, decrease proportionately with the improvement.

If readers of the daily newspapers would take the trouble occasionally to drop a line of protest to the managing editor of papers running objectionable or impossible advertisements it would not take long to purge the press of injurious and disgusting advertisements. DO IT NOW.—EDITOR.

Nothing Remarkable About This.

EDITOR SUGGESTION.—I enclose you a press clipping from the *Courier Journal*, Louisville, Ky. Don't you think this man's idiosyncrasy is due to some physical defect, either inherited or the result of disease? Such a habit can hardly be compatible with long life even in exceptional cases. Please comment. A. P., M. D.

NO WATER IN FORTY YEARS.

[Trenton, N. J., Telegram to the Philadelphia *Public Ledger*.]
George Francis, a liveryman of Lafayette street, who lives on South Warren street, is opposed to the drinking of intoxicating liquors, and while he has never touched them, neither has he drank water for the past forty years. He claims that water does not agree with him. When a boy, he says, he found that after drinking water his lungs became affected and bled slightly. He tried the experiment of not drinking any water. As a result he grew better. Since then not a drop of drinking water has passed his lips. He drinks tea, coffee and chocolate, however. He is in good health and says he has no desire to drink water.

It is not necessary to look for some idiosyncrasy or physical

defect to account for the case, unless the symptoms from which Mr. Francis says he suffers when he drinks water may be considered a mental idiosyncrasy, for he probably drinks all the water his body requires in his beverages, tea, coffee and chocolate, which consist of over 99 per cent water.

There is nothing remarkable in this case. It is not necessary for health that water—simply pure water—be drunk, if liquids can be taken in the form of tea or coffee or milk or chocolate or lemonade, etc. It is sufficient if one take the fluids into his system; but personally, for the most part I prefer plenty of water—pure, simple water—unadulterated with the flavor of tea or coffee or lemon juice.

—EDITOR.

Hysterio-Catalepsy.

DR. PARKYN: Dear Sir—Four years ago I bought your mail course. Circumstances have been in my way. Miss O. has had a strong attack of Hysterio-Catalepsy. Is now recovering. May return with next menstruation. The former month the catalepsy was light. This time deep. Was aroused by administration of large dose of some sort of drug. She woke up, as she said, "very hard." Now was that the proper treatment? Would you have aroused her? If so, how?—J. T. J., Colo.

Miss O. is evidently a hypnotic somnambule and in consequence highly suggestible. The condition she was in was produced by auto-suggestion and the effect she knew it was having on her friends encouraged her to "keep it up."

See if the patient's general health is good, and if not good improve it through attention to the life essentials. This will remove any physical condition which might be the cue for the attack.

If the attack should recur don't use medicines on the patient. Pay but little attention to her and give her positive suggestions to the effect that she must obey you. If she refuses to accept the suggestions pay no further attention to her. Let her stay alone in her room. She'll come out all right and when she finds she is no longer attracting unusual attention, nor receiving sympathy, the attack is not likely to be repeated.

These hypnotic somnambules are strange people. There's no telling what they will do next if they find they can create wonder or interest in their peculiarities. They love to be "shown off."—EDITOR.

**Most of the shadows of this life are caused
by standing in our own sunshine.—Emerson.**

COMMON SENSE PHILOSOPHY

Growing Old.

ONE of the worst habits in the world is getting old. Some people daily and hourly think for that achievement. People generally get what they diligently think they are going to have. We have seen some men young at eighty and others old at fifty.



A newspaper tell this story of Senator Pettis, of Alabama, who is eighty-four, hale and hearty: He helped a feeble-looking man over a thronged crossing in Washington. The man thanked him profusely and remarked: "I hope when you get as old as I am you will find people as kind as you have been to me." "How old are you?" said the senator. "Sixty-two," was the reply. He was nearly paralyzed when told his helper was twenty-two years his senior.



Optimistic brain work is just as essential as physical exercise to keep young and healthy. At eighty-three Oliver Wendell Holmes was young, jolly and hearty, and did some of his best brain work. Congenial brain work is a good tonic for bodily activity. One gets a high brand of happiness in thinking helpful thoughts and framing them into sentences.



Those grand old Greeks, Solon, Sophocles, Pinder, Anacreon and Xenophen, who left many rich thoughts as a legacy for the ages, lived to be over eighty and died serenely in the thought harness. Goethe, as poet philosopher, quarried out gold nugget thoughts after he was eighty and died with a physique almost as perfect as a prize fighter. Angelo wrote sonnets of love at eighty-nine. Titian would not pass out until he had finished his last marvelous fresco. Another year would have made him a centenarian, but he got generous and knocked off work, so as to let other geniuses have a chance.



Not one person in a hundred who reaches sixty years but thinks he is growing old in body and mind; feels that his memory is impaired; hates to think hard, that his joints are growing stiff, can not endure so much as formerly, and stomach is rickety. He adopts and absorbs all suggestions as to growing old when folks call him "old

man," "old fellow" and so on. His objective mind stores away in the subjective mind a lot of opinions as to his growing old. Thereby he makes fine progress in growing old.



Old age is not due to old flesh or old bones, for science teaches us that the whole body is made new, even the hardest of bones, within each year. Science also informs us that every thought makes some chemical change in some part of the billions of cells and tissues of the body, either to better or injure the body. Fear, grief and worry daily cause paralysis of body and mind, and death in many places throughout the world. Anger, fear, grief, hate, jealousy, avarice, and envy, directly and indirectly, cause the death of millions yearly. If you think cheerfulness, energy, health and strength, and have an abiding faith, those things will come to you. Think the same way kindness, helpfulness and love; it will not require a creed, cult or lodge to sustain you. You can be a living demonstration of your thoughts.

L. W. BILLINGSLEY,
Attorney and Counsellor,
Lincoln, Neb.

Luck.

Luck is not our own making. Luck means rising at six in the morning, living on one dollar a day if you make two, minding your own business and not meddling with other people's. Luck means the hardships and privations which you have not hesitated to endure, the long nights that you have devoted to work, the appointments you have never failed to keep, the trains you have never failed to catch. Luck means trusting in God and in your own resources—a religion whose motto is "Help yourself, and heaven will help you." Luck comes to them who help themselves and know how to wait.—*Max O'Rell.*

TO OUR FRIENDS

PLEASE ask your news dealer to keep SUGGESTION on sale; unsold copies can be returned without cost to him. Ask him to order one copy next month "on suspicion." You will confer a favor on the editor, on the dealer, and on many thinking people who have not seen the magazine. Will you do this when you next pass the news stand?

Editor SUGGESTION



NATURE CURE FOR CONSUMPTION



Carpets, Curtains and Health.

THIS department is for the development of the lungs. It has a message for everyone. Don't think it is valueless to you because you are not sick. Everyone should strengthen the lungs. Every one should join the Fresh Air League. It does not cost anything. All you have to do to join is to adhere to this:

I RESOLVE TO BREATHE PURE AIR.



Everybody imagines that he breathes pure air; but as a fact the house, or store, or office, or church, or hall that is plentifully supplied with pure air is a rarity. Go down the street; note how many open windows you see. Not one in fifty is open. The women are afraid of the curtains, or the furniture, or the rugs, or the carpet; they are afraid that one or two flies might come in. They are afraid a breeze might blow in and muss up things. So our houses are death traps, and our children have thin chests, weak lungs, and when they grow up they help swell the statistics on consumption and pneumonia.



Darn the curtains. Suppose the carpet fades. Suppose your lungs fade. Can you get a new pair of lungs? What is the price? Carpet is 97 cents per yard, sewed and laid, linings furnished. Curtains, \$1.34 per pair. Yes, you can buy in the Chicago department stores for \$1.34 good ones—what you pay \$2.68 for at the local store. Now, lady of the house, choose this day between curtains and lungs; between carpets and a grave; between half a dozen flies and a funeral.



Air is life. The more air we have the more life. How much is a life worth? How much? Let us open the doors and windows; let us build houses with more windows; let us invite the life-giving air; bed chambers should be so constituted that they are practically outdoors, as far as the air question is concerned.



Custom demands closed windows and bright carpets; custom kills more than war or pestilence. Every consumptive that dies is

killed by a custom. Society is indifferent. When a few Chinamen died in San Francisco from some obscure disease, the medical world had a series of fits; it was the "plague," and the doctors tried to work up a panic in this country. Trains eastbound in Texas were overhauled and people were asked if they had the "plague," and if the doctors had not been choked off, they would have had the "plague" all over the country and would have frightened thousands to death. But consumption kills over 100,000 per year, and yet there is no great panic. The doctors are not perturbed. They are very serene. And the public takes it all as quietly, and we go on protecting the curtains and the carpets and the "consumption-cure" fakers are happy.

The "Radium" Faker.

ALREADY the "Radium" faker is abroad, and his advertisements may be noticed in the newspapers. Beware of him. Radium is a wonderful metal, or thing, or substance, or force, or whatever it is, but it will not cure consumption. Consumption is not something to be chased out of the body like a rat out of a wood-pile. Consumption is a condition, a result. It is caused by a lack of proper elements in the blood. Lack of air; water; food. Remove the cause. Give Nature the proper materials and she will repair the damage if she can. If she can not, then radium can not.



There are many physicians today treating consumptives with drugs, and relying on drugs to "cure" the disease. Such physicians are ignorantly committing murder. If you know a doctor who is pursuing this course, tell him that SUGGESTION brands him as a murderer. There is no use in mincing words. Facts are stubborn. Specialists all over the world are recognizing the fact that drugging in consumption is but hastening the call of the undertaker. But why do physicians give drugs?

1st. Because some college professor told them to.

2nd. Because they need the money.



If you know of a friend who is being drugged to death, send him a copy of this magazine, or tell him to get one at some news stand. You will be doing an act of mercy and kindness.



The editor of SUGGESTION wishes to sound a warning cry. Who will help us? Who will help us to spread the gospel of fresh air and

natural methods? Why not assist? Why not TODAY tell some suffering one the good news? Why not NOW?

We invite those who have had beneficial results from the open air treatment to send in their experience; send in your testimony to help and cheer others.

"Koch Cures" for Consumption.

ALL "Koch Consumption Cures" are frauds. No medicine ever cured consumption. Dr. Koch, the German specialist, has nothing to do with any of the so-called "Koch" cures in this country. He has written a letter in which he repudiates them all. The medical profession the world over has abandoned Dr. Koch's consumption cure. There was no virtue in it except a powerful suggestion. Any temporary relief which may have been experienced by any drug remedy for consumption came through the Law of Suggestion.

The sale of "Consumption" cures should be prohibited by law.



Consumption is cured only by removing the cause. The cause is mal-nutrition; lack of air and sunshine and exercise. Bad chewing, bad air, close rooms, dust, etc., are some of the predisposing causes of consumption. Germs are a result.



SUGGESTION readers should warn all consumptives regarding the fraudulent consumption cures. The vendors of these nostrums are worse than robbers. They are murderers, for they persuade the sick to rely on their devilish decoctions until too late.



Beware of bottled consumption cures; they are frauds and delusions. Let them alone. If you can not try the nature plan, don't do anything. All decoctions only hasten your death and deplete your purse. If you really want health, make a business of getting it. Let everything else go. Get a job on a farm and live in a tent. Or camp out and study nature and breathe. Get that book on consumption called "Self Cure of Consumption Without Drugs," by Dr. Davis. The price of the book is 75 cents and postpaid or **SUGGESTION** one year and the book for \$1.15.

These Remarks Apply With Equal Force to Consumption.

Arthur R. Reynolds, M. D., Commissioner of Health, Chicago, makes the following statement concerning the cause of pneumonia:

The organism which causes pneumonia may live in the tissues and air passages of human beings for a considerable time without producing the disease. Every person here present has doubtless had the germ in his tissues scores of times, and at this very moment it is in the bronchial tubes of many of us. But before pneumonia can develop in such persons some change must take place, either in the organism or in the individual. At present those of us who are acting as host to the germs of pneumonia do not get the disease because there is something in us that, for the time being, renders us immune. That something is to be found in every human body in normal health and vigor. The moment the vitality becomes lowered sufficiently from any of the many causes to which we are liable to become subject—and no one can measure the exact time or place—then the pneumonia organism begins to multiply, to feed upon our substances and to give off a poison, and the result is pneumonia.

It may come to pass that a simple, direct method of preventing pneumonia will be discovered, but until that is done our efforts must be directed toward keeping our bodies in condition to resist and challenge the invasions of pneumonia. Whatever measures are taken to this end will apply with similar force to all other infectious diseases.

The element first in importance in keeping the health up to standard is pure air. Without air no one of us can live an hour, while we may live days without water and weeks without food. An important element in the increasing prevalence of pneumonia is, doubtless, the fact that more persons are spending their lives indoors than formerly—in shops, factories and offices. Sufficient air is only obtained by living as much as possible, both day and night, in the open air.

The air in dwellings, offices, factories and shops must be kept as pure within as without. If architects and builders can not secure proper air within buildings, then we must to a greater extent, in the future, do away with buildings altogether.

Next in importance to pure air in dwellings is the necessity for sunlight. No room is fit to sleep in all night that has not been flooded with sunlight all day long. Human beings need the sun and the beneficial effect it has upon the air they breathe quite as much as the vegetable kingdom needs it. The fashion of shades and shutters on windows will be abandoned as the beneficial effects of sunlight are understood.

Less need be said of the necessity for pure water and its constant use

both within the body and on its surface, for the world is now becoming awake to this fact.

With reference to food, no general rules can be laid down for all; but it is safe to say that the average adult person in the United States, who lives chiefly indoors, eats very much more than he requires to nourish his body; the extra amount becomes a burden upon his digestive powers, clogs the excretory organs and accounts for most of the malaise, headache and instances of premature breaking down.

While pneumonia may be induced by the bad air, bad heating and bad lighting of dwellings, a more fruitful source of the disease is probably found in places of public assembly, such as schools, theaters, churches, street cars, etc. Greater attention must be paid in the future to the cleansing, not only of the floors of such places, but of the air. What the American people seem to need is not more and better food, but more and better air. Overwork, overindulgence, excesses, all lower the vitality and render one a fit subject for pneumonia.

SAYS NATURE CURE IS GOOD FOR CONSUMPTION.—I write to ask you to send at once May number of SUGGESTION to the enclosed address. He is a bright, well educated young man, who is now in the South battling with consumption. I am writing him by this mail that I would ask you to send AT ONCE the May number. If he will follow the instructions therein contained (and he will) he can not fail of a cure.

I was one time a victim of consumption myself, and would have given five dollars for that number, could such a treasure have fallen into my hands. I practically had to study out suggestion for myself.

PLEASE SEND AT ONCE. IT WILL CURE HIM, AND HE WILL BE A LIFE-LONG ADVOCATE OF SUGGESTION.

Wishing you success, and thanking you in advance for complying with this request, I am very truly yours, J. S. BONHAM, FRAZEY-BURG, OHIO.

Dare, and the world always yields.—*Thackeray.*

Moderation is the silken string running through the pearly chain of all virtues.

—*Fuller.*

Proper use of a little knowledge is better than no use of a great deal.—*R. W. Travis.*

INTERNATIONAL LEAGUE

OF

NEW PSYCHOLOGY CLUBS

LINCOLN, NEBRASKA.

New Psychology Club No. 1, Lincoln, Neb., was organized May 22d, 1904, in the office of Billingsley and Green, the founder of the club being Capt. L. W. Billingsley, one of the pillars of the advanced thought movement. The captain announces that the "Don't Worry Club" will be merged into the New Psychology Club, as this club will embrace all the principles in the platform of the former club, and have a wider range of usefulness.

Club No. 1 has adopted the following:

DECLARATION OF ORGANIZATION.

We, the undersigned, hereby organize ourselves as a New Psychology Club, to meet at such time and place in the city of Lincoln, Neb., as a majority present shall agree.

The object of the Club shall be to discuss psychic research, the law of suggestion, all forms of mind healing, will power, personal magnetism, rational hygiene, and all matters tending to promote health, happiness and prosperity.

Temporarily the Club will be immune to a constitution, by-laws, dues and elective officers.

Someone will be designated to lead each meeting, and one to keep a record of those present at all the meetings, with a very brief account of subjects discussed and business transacted. The majority will govern with harmony. All antagonisms, animate and inanimate, discountenanced.

CHARTER MEMBERS.

- 1—L. W. Billingsley, 944 H street, Lincoln, Neb.
- 2—Cary Duncan, 207 South Tenth street, Lincoln, Neb.
- 3—G. S. Klock, 2900 P street, Lincoln, Neb.
- 4—R. E. Dutton, 521 North Twenty-seventh street, Lincoln, Neb.
- 5—M. L. Beachly, 1236 K street, Lincoln, Neb.
- 6—E. Mitchell, 111 North Twelfth street, Lincoln, Neb.
- 7—Mr. A. M. Phelps, 1215 O street, Lincoln, Neb.
- 8—Mrs. A. M. Phelps, 1215 O street, Lincoln, Neb.
- 9—W. E. Standeven, 944 H street, Lincoln, Neb.
- 10—W. H. Jewell, 1227 South Tenth street, Lincoln, Neb.
- 11—G. Dolan, 1226 F street, Lincoln, Neb.
- 12—Clara Irwin, 1020 F street, Lincoln, Neb.
- 13—Florence Fulton, 1020 F street, Lincoln, Neb.
- 14—Rev. J. Zimmerman, 817 North Fifteenth street, Lincoln, Neb.
- 15—George H. Risser, 840 South Tenth street, Lincoln, Neb.

L. W. Billingsley offered the following resolution for adoption May 29, 1904:

Resolved that this Club commend the following for its members:

1. That each do one or more unselfish acts each day.
2. Before rising from bed each morning we resolutely make this affirmation: "I demand health, happiness, prosperity, courage, force, even temper, concentration, accuracy, self-reliance, good will to all, composure, energy this day, as I am a part of Infinite Energy and Love."
3. We close our mental portals to fear, worry and ill thoughts of others.
4. Temperance in all things, plenty deep breathing of fresh air, and abundant drinking of pure water, as essentials in sane hygienic living.
5. That a part of each day I will conscientiously devote to studying the workings of my own mind, and try to stimulate wholesome attitudes of my Divine Self.
6. That daily we will seek aid from the invisible helpers—wholesome thoughts of the living; spirits of the living and dead; and from Infinite Intelligence.
7. At each meeting each member will contribute one or more of the following aids to the Club: Ask or answer a question; written or oral contribution; written or oral quotation from some wise soul; or give personal experience, not less than ten words, nor over 2,000 words, on matter under discussion.

ST. LOUIS.

Mr. M. M. Kline and Dr. George Pitzer are arranging for a St. Louis club, and all interested should send their address to Mr. Kline, 186 Laclede building, St. Louis. St. Louis should start off with a membership of not less than fifty. All friends in that city will please attend to this matter immediately. By the time this note is read the club will probably have been organized—find out where the next meeting will be held.

PROVIDENCE, R. I.

The work of organizing in the historic city is being ably conducted by Mr. Thomas Williams Bicknell, president of the Bristol County Historical Society. Friends in Providence will kindly communicate with Mr. Bicknell and ascertain the place of meeting, etc. Mr. Bicknell is a warm advocate of the doctrines of the New Psychology, and we will have more to say about him.

CLUB NOTES.

1. Every one is eligible to join these clubs who can think.
2. The object of the International League of New Psychology Clubs is to stimulate thought; the members are interested in the principles of the New Psychology—especially in their application in the everyday affairs of life.
3. The plan of these clubs proposes a minimum of organization with a maximum of freedom.
4. Few by-laws are necessary; no dues, etc., unless it is arranged to have a regular place of meeting.

5. The great question before us is the Problem of Human Life. What are we? What are we here for? How can we best fulfill our mission?

6. A club should be organized in every city, town and hamlet—three is a very good number with which to organize. Each member should have at least one book on psychological matters, and should subscribe for one of the magazines dealing with advanced thought problems, such as *Now*, *Mind*, *Elitka*, *Nautilus* or *SUGGESTION*. Books for selection are: Hudson's Law of Psychic Phenomena; The Widow's Mite and Other Psychological Phenomena; Psychic Life and Laws; Unseen Forces and How to Use Them; Mind Power and Privileges, and many other books dealing with the powers of the sub-conscious mind.

7. Send us the list of members and the names of someone to act as corresponding secretary.

8. Send ideas, comments and suggestions to this department. Many new thoughts will occur to members regarding the aim, scope and purposes of the International League; let us hear from all; let us have a campaign for more thought; for better thinking; for progress and truth.

9. Why not call together a few friends and form your club? Why delay?

10. Of course the motto of the League is: DO IT NOW.

Fred B. Gortin, Box 714, Liberty, N. Y., will be pleased to hear from any in his neighborhood who will assist in forming a club at Liberty.

July.

Written for SUGGESTION.

July, thou birth month of our Liberty,
Was it by chance that in thy sweltering forge of fiercest heat,
Oppression's chains were melted, way back in 1776?
By chance, the infant spark of Liberty
Was by thy torrid breezes fanned into a flame on Bunker's Hill
That yet doth deeper, brighter glow,
Thou month of tropic sun—
Of lightning's glare and thunder's roar?

Estelle Mandell Amory.

Readers of this magazine who fail to find it on sale at news stands and railroads will confer a favor by notifying the editor. ♡ ♡ ♡ ♡ ♡ ♡

Psychic Research

WE will aim to give the best and latest thoughts and investigations regarding Psychic Research; we have no theories or pet beliefs concerning the mysterious border land and its unsolved problems. Facts are wanted, but within the psychic realm it is very difficult to define the fact from the shadow. Science requires irrefragable proof—not beliefs or desires or sentiments.

Spirit Photography.

EDITOR SUGGESTION: Having read, with interest, communications relating to spirit pictures, from various contributors to your very interesting magazine, I am impressed to add my testimony in favor of the possibility of persons who have dropped the physical form, being able under proper conditions to have their photographs taken.

In June, 1869, I received a letter, covering the whole side of a slate, which I know was written by some invisible hand, while I held one end of the slate with one hand under a table, and a lady medium held the other end, each of our other hands being on the top of the table. The letter was signed by the full name of my mother, and was characteristic of her. In the course of that letter this sentence occurred:

"You, my son, have had all the proof of the beautiful truth, that we live after we die, that you need; but there are members of our family who have not had your advantages in this respect, and for their sake, rather than for yours, I desire to give you a still further test. If you will go to any picture gallery, in company with this medium, and sit with her for your picture, I will go with you and have my picture come on the same plate."

The medium and myself went at once to a gallery where neither of us were known, and sat together for our pictures, without telling the artist why we did so. My mother's picture appeared on the plate between ours. The photographer was astonished, and pronounced it witchcraft. My mother had died nineteen years before, leaving no picture of herself. As I was then in my twentieth year I could not have forgotten her features, and I recognized this picture as an excellent likeness of her. It has been recognized by members of our family and by others who knew her to the number of, perhaps, twenty as a good likeness.—T. A. BLAND, 231 Hoyne Avenue, Chicago, Ill.

Dr. Funk's Psychological Researches.

ONE of the remarkable books of the day is entitled "The Widow's Mite and Other Psychological Phenomena," by Dr. Isaac N. Funk, of the publishing house of Funk & Wagnalls, New York, publishers of the *Standard Dictionary* and other standard works on science, philosophy, religion, etc.

The authorship of the book is such that it must command attention. Dr. Funk has proved in the book, beyond doubt, that there is a psychic force not now recognized by the so-called scientific authorities. As the discovery of radium has turned physical science upside down, so has the discoveries and facts set forth in this book annihilated the preconceived notions of mind and matter held by leaders of thought. The book is revolutionary. Of course, there is nothing in the book that has not been known to students of the New Psychology, but the name of Dr. Funk in connection with this matter will demand that the subject of psychic research shall receive the attention that it deserves.

In fact, old ideas in the scientific world are passing. We need a New Science. There isn't a scientific theory today that stands in the face of the facts bearing on the case. Our theories of life, gravitation, magnetism, energy, heat, light, thought and death must all be remodeled. We are on the shores of a new sea of truth, and the Psychic Age is about to dawn.

In the December, 1903, issue of this magazine appeared these words in an editorial note:

"The year 1904 will be remarkable for the progress of knowledge along certain lines of investigation—psychical and physical—which deal with the finer and more subtle forces of nature and life. Research concerning radio-activity will claim the attention of the scientific world, and some startling revelations may be expected. New discoveries will continue to puzzle mankind and upset theories.

"In physical realms great advance will be made in discovering causes of phenomena now not understood or attributed to supermundane influences; the basic laws of physiology will become more firmly recognized as an important factor in human action; in the healing art the tendency will be to abandon drugs and rely on various forms of faith and mental treatment. Suggestive therapeutics will be more generally recognized as the great basic method of healing, and physicians will employ it to a greater degree than heretofore."

Dr. Funk's book is a confirmation of these words, written last November. To show the scope of Dr. Funk's book, some of the chapter headings are here given:

"A Plea for Psychic Research."

"Ways in Which Some Spiritualists Predispose Investigators Unfavorably."

"The Finding of the 'Widow's Mite' and Other Similar Phenomena."

"Typical Psychic Phenomena."

"Clairaudience; Apparitions."

"Secondary Personalities; Obsessions; Spirit Identity."

"The Crucial Test of Spiritualism; Spirit Photography," etc., etc.

The book is handsomely bound and printed; 538 large pages; price, \$2.

* * *

Every student of mind must read the book; every investigator in psychic matters can not be considered up-to-date unless he has read the book; SUGGESTION readers should club together and order a copy and then carefully study Dr. Funk's book; ministers who are progressive will make a study of this work, for it will clear up many mysterious allusions in the scriptures. The only class who may not find great comfort from Dr. Funk's work are the spiritualists, for the doctor, who probably knows more of psychic matters than any other American, has refused to indorse their theories. Here is a scientific man who thoroughly understands all the phenomena of spiritualism, admits it is not explainable by any known law, and yet who gives the verdict "not proven" when the supernatural claim is brought forth.

To more fully explain the nature of the work and Dr. Funk's position on the cause of psychic phenomena, a letter from him to the editor of SUGGESTION is appended:

NEW YORK, May 5, 1904.

TO THE EDITOR:

As the Funk & Wagnalls Company is sending you today a copy of "The Widow's Mite and Other Psychic Phenomena," kindly permit me, the author, to call your attention to several points:

1. You will probably remember the extraordinary sensation created about a year ago on both sides of the Atlantic through an unauthorized publication by a New York daily of a story which it entitled "The Finding of the Widow's Mite Through the Spirit of Henry Ward Beecher." To end the untimely discussion, Dr. Funk sent a note to the press announcing an exhaustive examination into the facts had been begun, and that, when completed, the results would be given to the public. This book is the fulfillment of that promise.

2. Kindly avoid the statement in any review that you make that "the author is a Spiritualist," for I am not a Spiritualist in any sense in which the public understands that term. My attitude toward the Spiritualistic hypothesis of explanation of psychic phenomena is "I don't know"—see Preface and Introductory chapter. Much careful examination by trained scientists has yet to be made.

3. The "Widow's Mite" incident is described in detail after exacting inquiries—see pp. 158, etc. To the best of my judgment, the examination has revealed no evidence of weakness. For the opinions of many psychologists and other scholars concerning the incident see pp. 493, etc. While a very large proportion of these psychologists reject the spirit hypothesis, there are many strong men among them who give it a very considerate attention, as Crookes, Wallace, James, Lodge, and Hyslop.

4. See for "fraud" pp. 74, etc., 235, etc. Of course fraud is prevalent; but that which fraud explains is not important in the psychic problem of today, the problem which is bothering such men as Professor James of Harvard, Sir William Crookes, Sir Oliver Lodge, Professor Richet of Paris, Alfred Russel Wallace, and others. I know Spiritualistic frauds; possibly I may be thought too confident, but I venture to believe that no man in America understands the ear-marks of such fraud better than myself. It is well to remember that surrounding alchemy, a few centuries ago, was a world of fraud, but underneath it, struggling into the light, were the imperishable laws and facts of chemistry; the same was true with astrology and astronomy, and with what a generation ago was called mesmerism, and now hypnotism. There is reason to believe that through the psychic phenomena and the attendant atmosphere of fraud there is a world of law and facts struggling into recognition—a very important world, a world which may be of extraordinary proportions and importance.

5. As samples of many personal facts that have come into my own experience which show the features of the real problem, see the elaborate series of sealed envelopes on page 217, etc.; Professor James' experiments with Mrs. Piper, pp. 241, etc.; Dr. Minot J. Savage's experiments, pp. 251, etc.; Sir William Crookes' experiments, 256, etc.; elaborate series of experiments reported by Sir Oliver Lodge and others, pp. 283, etc. While telepathy and other subjective faculties are visible in these experiments, it is easy to see how many people may find in them sure evidence of the presence of *spirit* intelligences at work.

6. That telepathy does not nearly explain all, note the personal experience which is described as taking place in the house of a friend with whom I had made arrangements. These experiments were made under the strictest test conditions—see pp. 425, etc.; see also 424, etc. Note how these are in line with such marvels as critically tested and reported by such scientists as Sir William Crookes—see pp. 416, etc.; Alfred Russel Wallace—see pp. 398, etc.

7. Kindly note what is said in the Preface about the intelligence displayed in many of the "spirit talks" which I have personally reported—see p. v, also see the many reports of these "spirit talks" throughout Part I. Particularly note the methods which I employed in making these reports—see Preface, p. v.

8. The phenomena of spirit chirography should carry some weight. On page 485 I give an account of the autograph letters written to me by one who claims to have been a famous clergyman when on earth. On comparison with the letters which this preacher wrote when on earth, the identity of the handwriting, especially the autograph signature, is so perfect as to have greatly puzzled bank officers in New York City to whom I submitted the signatures. This is more especially significant when it is remembered that the letters were written very rapidly by a person who has never been thought to possess skill in such writing. Note what Sir Oliver Lodge says that "autograph writing received from Frederic Myers" is believed by "many of us" to be that of the spirit of Frederic Myers—see p. 485.

9. The "spirit photograph" tests, notwithstanding the abundant frauds that have followed this class of phenomena, must receive new attention. Please look carefully through the new series given, the production of which was supervised by a business friend who understands well the photographic

art and whose integrity is beyond suspicion. These tests are of a class totally different from those that have been regarded as "trick photos." The pictures were made in some instances wholly away from all mediums, without any camera being used, and were developed by this business friend from plates which he himself purchased, and at times from plates which had not been taken from the box in which they were originally purchased, never having been touched by any hand other than his after they had been purchased until the pictures were developed—see pp. 451, etc.

As Sir William Crookes says: An explanation to explain must explain all of the facts that belong to the class.

Kindly favor me with clippings from your paper containing any reference to this subject.

Yours most respectfully,

May 5, 1904.

I. K. FUNK.

Was This a Dream?

Under date of August 22 the following cable was published by several daily papers:

Great interest excited in the mystery of telepathy by Mr. Stead's announcement of his successful test between the cities of London and Birmingham is increased by the published statement of C. P. Wheeler, a London constable, whose dream that he saw a man drowning in the Crystal Palace lake was wonderfully fulfilled, and who, thereby, was able promptly to recover the body of a young man named Risely, drowned there on Bank holiday.

After being on duty at the Crystal Palace during the whole of Monday, Wheeler returned home about midnight, and dreamed that he was standing on the bank.

"In front of an upturned tree, which is very clearly impressed on my mind," he said, "I saw an upturned boat, with a man clinging to it crying out for help.

"I shouted out, 'Hold on a minute, old man, and I will be with you,' and just as I was rushing down to the water I awoke.

"I have dreamed strange and remarkable things before, but none of them has ever affected me as this one did. I was strangely excited, and remarked to my wife at breakfast, when I told her of my dream, 'Something is going to happen today.'

"I made a rough sketch to show her where I saw the upturned boat. Compare that with another drawn on the actual spot after I recovered the body, and you can see how remarkable the dream was."

On the morning after his dream a constable came to his house, and told him he was to go to the Crystal Palace lake and drag for the body of a young man who drowned there the previous afternoon.

"I trembled like a leaf," said Wheeler, "when I received the message, and said to my wife, 'My dream has come true.' About 6 o'clock in the evening I got a boat and took a drag with me.

"I was considerably startled to find the scene agreed precisely with my dream. There was the tree as plain as I saw it when asleep."

"Character is made by many acts; it may be lost by a single one."



Contributors' Department



Matter for this department should be short and terse. Don't waste words. Don't send long communications. Boil them down. Open to all.—EDITOR SUGGESTION.

Three-Fold Nature of Man.

I AM much interested in the many articles in your magazine upon the conscious and subconscious minds, and their relation to each other; but it seems to me there is much confusion of thought in regard to the subconscious mind, its nature and power.

The conscious, waking mind is, in our every-day life, certainly of supreme importance. Its function is to acquire wisdom and power, and through auto-suggestion impress its knowledge upon the subconscious mind, which should be its servant, and which will prove a most valuable and trustworthy one if properly trained.

Auto-suggestion, as the word implies, is suggestion by the self, to the self, this lower self being the automatic part of one's nature, that blindly carries out all orders given to it.

But it is blind, automatic. It is the principle that is gradually developing through evolution, and should not for one moment be confused with the higher part of our natures, the perfect principle, the God-like nature implanted in each human soul. From it comes all that is highest and best.

Man as he is today, the human soul, stands as conscious mind, reaching up on the one hand to the highest within him, gathering and making his own as much of this wisdom as possible; then manifesting this in his daily life, by handing it on through auto-suggestion, that is, by patiently and persistently impressing upon his lower nature or subconscious self, the knowledge gained from the higher.

It is the three-fold nature of man I would call attention to.—MABEL B. GOODE, 369 Clifton Place, Brooklyn.

There is no power in the weather to weaken or in any way harm us more than that which our fears invest it. We are in subordination to heat and cold simply because our progenitors have been—our family and neighbors are, and we have no precedent for anything else, so we have walked dumbly in these "calf-paths" until now. However, a few original thinkers are aroused against the tyranny of it; there is an inner center from which we may so live as to generate a mental radiance that will equalize every condition of the weather.

One Way to Concentrate.

JOHN G. COUGHER, of Cougher Mental Training School, Kansas City, Mo.: Referring to the Von Braulik experiment, reported in May issue of SUGGESTION, I have had experience with a man who performed the same feat in apparently the same way. I discovered that he used a long hair, one end of which was attached to a button on his vest, and the other end fastened to the object to be moved by a bit of wax; the stooping posture and muscular effort displayed was simply for the purpose of deceiving the persons present and concealing his method.

If Von Braulik performs the experiment without physical contact it certainly is a phenomenon that can not be accounted for by any law of mind that I am familiar with.

WHAT DID THEY SEE? One night a friend staying with me became suddenly alarmed shortly after we retired. In fact, he nearly jumped out of bed. I asked him what was the matter. He said, "Nothing." I got up and lit the lamp and talked awhile with him; then we extinguished the light and prepared to sleep again. The same thing was repeated, and I felt that my friend was shivering. I relighted the lamp and saw that he was covertly glancing around the room.

He afterward told me that he had seen what appeared to be a woman coming toward the bed—the room being in radiant light. Yet I saw nothing. Some time after this another friend had the same experience in the same room. Can anyone give me any light on the subject? ARTHUR E. BROWN, Alexandra street, Sydney, Cape Breton, Canada.

Found at Last.

COPPEROPOLIS, CALAVERAS COUNTY, CAL., Oct. 18, 1903.

SUGGESTION PUBLISHING Co.:

Gentlemen—I have just received by mail a sample copy of the June number of your wonderful magazine—the first I ever saw—in fact, was not aware that any such publication existed. It meets my approbation to a dot and now I am sending you one dollar as a subscriber. Yours truly, for a fact,

T. A. DENSÖN.

SUGGESTION PUBLISHING COMPANY:

October 29, 1903.

Gentlemen—I have been a subscriber for three years, consequently I consider I am one of the family. SUGGESTION is indispensable in my business. It is a good all-around magazine that every man and woman ought to have in their homes. It is of the high standard of literature and should be brought to the front.

Respectfully yours,

Toledo, Ohio.

W. O. HUBBELL, M. D.

Is Mr. Braulik a Medium?

In the case of Mr. Braulik, in the May number you say: "If any reader knows anything bearing on the question, we will be pleased to hear from him." As a reader of and subscriber to your excellent magazine, I will offer a few words.

It seems that those who witnessed the phenomena of Mr. Braulik—moving bodies without physical contact—are not familiar to them, but they are taking place every day in all parts of the country. Mr. Braulik is a spiritual medium.

The reason of the utter silence of the historians contemporaneous with the life and tragic death of Jesus, as recorded in the "Encyclopedia Britannica," was the insignificance of the matter as unworthy of mention by the historian. So the subject of spiritualism is regarded in our day. Great scientists, as A. R. Wallace, William Crooke, Professor Hare—the names of over thirty are before me—and of fourteen eminent philosophers, as Zollner, Weber, Hoffman; of twelve eminent physicians, as Wilkinson, Gray and Haddock; of great statesmen and philanthropists, as Victor Hugo, Garibaldi and Abraham Lincoln; of distinguished literary celebrities, as Sir Edward Bulwer Lytton, Thackeray, Robert Chambers; over twenty of crowned heads and nobles, as Alexander of Russia, Louis Napoleon and Queen Victoria; over forty of many living men—eminent churchmen—as J. Minot Savage, Heber Newton; professors in universities of Harvard, as Professors James, of Columbia, and Hyslop; many statesmen, United States senators and others.

These names are only a few of what might be mentioned. There is a large and increasing literature covering every department of the spiritual philosophy—all the result of the last fifty years. The men above named have *investigated the subject*.

It has been my good fortune to have had a large experience, equally open to all who will take the time to investigate. There is a band of spirits called the Star Circle, the most prominent of whom are Professor Denton, Thomas Paine, Dr. Reed and Professor Faraday. I can attest to the identity of Professor Denton, as I knew him in early life. All his characteristics—of voice, style of language, personal appearance and features—as exhibited in his materialized form, are clear and impressive. The characteristics of Thomas Paine and Professor Faraday were peculiar to them as manifested in their works. The account of the latter, as given by himself, agrees with that in the "Encyclopedia Britannica."

I attended the seances of this band—W. W. Aber being the medium—as a member of the circle for eight months, three seances

a week, in the production of the book, "Beyond the Veil," a volume of 500 octavo pages, under the strictest test conditions. I also was a member of the circle for the production of another work, in which are recorded the most wonderful phenomena.

During these seances many persons came to investigate spiritualism from all parts of the country—lawyers, judges, physicians, editors and others. Sometimes a dozen or more visitors in a single seance, who made thorough investigation, some remaining a month or more under such tests as were asked for and cheerfully given. At these seances no less than forty, and often from sixty to seventy, spirit forms would materialize in succession at a single seance, with whom the visitors would converse after being fully recognized. In all the investigations not a single person left without being fully convinced of the genuineness of the manifestations.

It was not my intention to write so much, for space in your magazine is precious; but the importance of the subject moved me. All can investigate. There are means for actual demonstration. The book, "Beyond the Veil," is for sale by the *Progressive Thinker*, 40 Loomis street, Chicago, and the *Light of Truth*, 409 Ellsworth building, 355 Dearborn street, Chicago. The price is \$1.75, post-paid. E. J. SCHELLHOUS, M. D., (Kansas City, Mo.

One Way to Concentrate.

With reference to the case of Frank Von Braulik, published in your May number, I possess the power of performing the same feats. I can, however, give you such an explanation of this wonderful power that, with a little practice in "concentration," you can make all the interesting and instructive experiments.

(Ten dollars please)—but as I get so much out of SUGGESTION we will waive that.

Let us take the half dollar first; it's not so likely to break the concentration.

The concentration I use is a fine transparent silk fiber and a piece of beeswax. I usually "concentrate" on a half dollar of my own, if I have one, if not I manage to borrow one. I have one end of the fiber "concentrated" to the half dollar with the beeswax. This half dollar all "concentrated" I have in my left hand palm.

Then I get the audience to give me a half dollar, which I apparently drop into the glass of water, but in reality I put the "concentrated" one in. By this time the other end of the silk fiber is

mixed up with my tongue, and my arms are spread out until my face is within twelve inches or so of the glass. I then concentrate on the water. My face, in the effort, contorts terribly. Directly, after all the slack of the silk fiber has become mixed up with my tongue, and the "concentration" is all right, there is motion in the water. That half dollar "flops" around, jumps over the side of the glass, and gets out of sight; and the other one appears, from which I carefully wipe the water which was never on it, and give it back to the owner.

Some other time I may tell you more about "concentration."--
JOHN GARDINER, Tucson, Ariz.

"Don't Worry."

Written for SUGGESTION.

NOW, what's the use of worrying?
Fretting doesn't pay.
Now, what's the use of hurrying?

Why, it's the slowest way.
Most all the things that worry you
Never will come true,
Then, friend, why let them flurry you,
As you so often do?

Let your life flow easily;
It will then be long.
Take what happens breezily;
Smile, and sing a song.
Waste not strength in worrying
Over phantom ills;
Don't lose time in scurrying,
For that's the pace that kills.

—Walter Hermann Van.

Readers of this magazine who fail to find it on sale at news stands and railroads will confer a favor by notifying the editor. ♡ ♡ ♡ ♡ ♡ ♡



REVIEW NOTES



AUTHORS OR PUBLISHERS of books dealing with subjects within the field covered by SUGGESTION are invited to send short review notices (with copy of book) which will be inserted in this department.

BOOKS RECEIVED.

PRIMARY LESSONS IN CHRISTIAN LIVING AND HEALING; a text book of Healing by the Power of Truth and Demonstrated by the Master, Lord Jesus Christ, by Annie Rix Militz. Third edition. The Absolute Press, Postoffice Box 155, Brooklyn, N. Y.

TYPO-CULTURISTS, by Mary Eupha Crawford, Broadway Publishing Company, at 835 Broadway, New York. Price, 75 cents. Cloth. 43 pages.

HOW TO LIVE FOREVER—THE SCIENCE AND PRACTICE. By Harry Gaze, author of "The Science of Physical Immortality," etc. Stockham Publishing Company, Chicago, Ill. Price, prepaid, \$1.25. 205 pages. Cloth.

IN THE GARDEN OF GOD. F. A. Edgerton, The Essene, 59 Park Place, New York.

FIRST LESSONS IN THE NEW THOUGHT. By J. W. Winkley, M. D., editor of Practical Ideas. James H. West Company, Boston, Mass. 77 pages. Price, cloth, 60 cents; paper, 30 cents.

When writing to author or publisher regarding above books, kindly mention SUGGESTION.—EDITOR.

Elizabeth Towne (Dept. 17, Holyoke, Mass.) notifies us that she has just published a book called "Happiness and Marriage," which she will send postpaid for 50 cents. Elizabeth evidently believes in the old fashioned theory that happiness and marriage are compatible; she says her book will do a great deal of good among those who wish to apply advanced thought ideas to home relations. This will be a good book for those contemplating a voyage on the sea of matrimony; but they need one other book by Elizabeth—"How to Train Parents and Children."



BOOK REVIEWS.

DIAGNOSIS FROM THE EYE. A new art of diagnosing with perfect certainty from the iris of the eye the normal and abnormal conditions of the organism in general and of the different organs in particular. Cloth, 150 pp. Seventy original illustrations by Henry Edward Lane, M. D. Price, \$2.00, prepaid. Kosmos Publishing Company, Chicago.

That the eye is the immediate tie between the soul and the outer world, that it is "the mirror of the soul," is understood by all. The present work treats of the discovery that morbid changes going on in the system are making themselves noticeable in the eye, and of

the possibility to disclose the inner condition of men by careful observation of the iris, and consequently to make a diagnosis which is reliable in every respect.

"The diagnosis from the eye" always enables us to designate not only the immediately affected but also the weakest organs of the body; it also throws light upon some of the most important questions, viz., the connection of later appearing diseases with the original disease, the probable duration of life, the various directions of the same disease with different individuals, etc.

The most important point in this system of diagnosis is the *color of the iris*, from which we can get at once a reliable picture of the condition of the body, although first only in general. The diagnosis from the eye sets up the fundamental doctrine: *Azure is the normal color of the iris in all nations of the Caucasian race and all deviations from this rule are signs of deterioration.*

We can not go more into detail in this limited space, but suggest to everybody to acquire a copy of this highly interesting and useful book, which fearlessly exposes the pernicious consequences of medicinal superstition and lightens the way to happy and harmonious life.

THE FOUNDATION OF ALL REFORM. A guide to health, wealth and freedom, a popular treatise on the diet question. by Otto Carque. 100 pp. Cloth. 50 cents, postpaid. Kosmos Publishing Company, 765 North Clark street, Chicago, Ill.

This is a most excellent treatise, in which the author shows in clear and convincing language that diet reform, if carried out in the proper way, is the first step toward healthier and happier conditions of life, that the foundation of all lasting reform must begin with the purification of the physical system, which naturally leads to the improvement of the intellectual and moral faculties and thus a reform commencing with the lowest appetites and passions is carried up through all the faculties, and made to include the entire man. The book contains the following chapters: 1. Man's position in Nature. 2. Chemistry and Physiology of Nutrition. 3. The Raw Food Question. 4. The Superiority of the Fruitarian Diet. 5. Diet-reform the Ultimate Solution of Economic and Social Problems. 6. The Ethics of Diet Reform. Although the views of the author may at first seem too radical to the average man, the careful observer will admit that there is much of truth in the statements presented. We can not but earnestly recommend this little work to all progressive, thoughtful persons, for none can read it without being the better because of it.



THE LIBERATOR, 610 Northwestern building, Minneapolis, Minn., 50 cents per year, is a consistent opponent of vaccination and all forms of serum treatment. Those who want to be posted concerning the agitation against vaccination should read the *Liberator*.

"HEALING THOUGHTS, with Suggestions for Self-Healing and a Form of Self-Treatment," by C. W. Close, Ph. D. Paper; price, 10 cents.

The author states that this book is a brief exposition of the relation of the individual to the universal life, clearly indicating the prime cause of disease and showing how outward influences, heredity, environment, etc., affect the body through their action upon the subconscious (subjective) mind, and points out the way in which the positive conscious mind may affect the subconscious mentality through recognition of the supremacy of the human spirit, and by its suggestions so change the subconscious condition as to destroy disease and restore health. The last chapter gives practical suggestions and a form for self-healing. It is a book that all should read, the sick that they may be healed, the well that they may know how to keep well. The book may be ordered of C. W. Close, Bangor, Me.



The publisher of SUGGESTION has arranged for a few copies of "The Self-Cure of Consumption," which will be mailed at the publisher's price, 75 cents. Those who prefer can send direct to the publishers, E. B. Treat & Co., 241 West Twenty-third street, New York. Those who remit \$1.10 for SUGGESTION one year can have a copy of the book postpaid as a premium. The book is unqualifiedly recommended by the editors of SUGGESTION.

It Speaks for Itself.

The *Now* folks are sending out postal cards reading as follows:
DEAR EDITOR:

Through this means we call your attention to the APRIL issue of *NOW*. This number begins the FIFTH YEAR of its existence. We have added several pages, including a beautiful cover. The quality of paper used is a marked improvement over that of last year. We feel pleased with the result of our labor, and considering the fact that *NOW* was started as an eight-page paper, YOU will also appreciate its great improvement. We feel entitled to say that we have demonstrated a success in this metropolis of the Pacific coast. Any notice you feel to give *NOW* or its editor will be appreciated.

Believing and trusting that you have been equally successful,
we are, Yours for TRUTH,

"NOW" Folk, 1437 Market Street.

San Francisco.

SAM EXTON FOULDS, *Secretary*.



Business Talks

BY THE MANAGER



I WANT the readers of SUGGESTION to take an interest in our advertisers. If any advertisement attracts your attention or excites your curiosity, write for information. Send a postal. Do you know why advertisements appear in SUGGESTION? Simply to arouse your curiosity. You are not expected to buy anything because you answer an advertisement. But do not be afraid to investigate. If you want to buy something that is not advertised in SUGGESTION, tell us about it, and we will see that full information is sent to you without cost. Simply send us a postal.



Many articles can be purchased by mail, and by doing so you have access to the largest stocks of merchandise in the large cities.



Here are some of the things you can buy: Water stills; the best drinking water is pure water; Castoroids, a preparation of castor oil; books on psychology; Dr. Parkyn's mail course in suggestive therapeutics; lessons in stenography; the Lamber typewriter; a system of memory training; some shares in the Motzorongo Plantation Company; a mail course in optics; books on hygiene, metaphysics, etc., such as Harry Gaze's book, "How to Live Forever"; perfection douche; graphology delineators; sanitary protectors; some delicious nut food confections, good for everybody; books of all kinds; see advertisement of William E. Towne; fountain bath brushes; correspondence course in suggestive therapeutics; actina for colds, catarrh, etc.; "Denver Mud," good for inflammation and congestion; a manual of osteopathy; alcohol gas-stoves; biochemic remedies; books on how to have health without drugs; fountain brushes; shoes—good ones, too, the Regal kind; suspensories; beautiful specimens of wall paper; sanitary sink strainer; family grist mill; garden and flower seeds; books on the correct use of English; mail course in scientific salesmanship; phrenological delineations; macerated wheat; whole wheat bread; improved coffee pot; physiological charts; cyclopedias; electric belts; diamonds; dry cell batteries; the spinal brush, etc., etc.



If our brilliant law makers in the National Congress would stop

log rolling for a few minutes and pass the Post Check Currency Bill, the benefit to the country would be incalculable. The passage of this bill will be equivalent to adding \$50,000,000 to the amount of currency in circulation. A farmer in Georgia, miles from a postoffice, wants a shaving strop; there is a firm in Chicago that has several razor.strops; they advertise; the farmer reads; "A good strop for a dollar." How can he get a dollar to Chicago? Walking is out of the question. Under the present antiquated commercial system he will have to take a team, spend a day driving to the nearest money order office and, after a sad experience, he may get a money order for a dollar. But he probably will dismiss the idea from his mind as the labor, time and expense wasted in the purchasing of that money order are simply prohibitive. He continues to use the broom handle for a razor strop, and the Chicago man keeps his strop.

By the Post Check system the farmer takes a dollar bill out of his pocket, writes the name of the razor strop man on the back, sticks on a two-cent stamp, and makes a check out of the dollar bill.

The razor strop man gets a dollar, and the farmer get a strop. Why can not we have the post check system? Oh, because the American people are easy; they like to have a big log-rolling politician pull them around by the nose.



The legislators are too busy making political capital to attend to the wants of the common people. I wish the common people would get real mad. I would like to be around and see what happens.



This is a Rip Van Winkle nation in many respects. A man in Calcutta can send a pound of merchandise to Chicago cheaper than a Chicago man can send the same pound to the nearest town.



This magazine wants the Post Check System so our friends who live in country places can send us subscriptions. Now it is more trouble and bother to send a dollar by mail than it is to earn one. If a farmer in Arkansas wants to subscribe for SUGGESTION he should not be detained by a decrepit postoffice money order system. Say, old Rip Van Winkle, isn't it time to look after that congressman of yours? Let us have the Post Check System or have a few political scalps.

The Business End.

The bona fide circulation of SUGGESTION this month is 13,500 copies. Every copy goes to a subscriber or is sent to some one upon request, either of himself or friend. Every copy has a mission. Sworn statements of the above circulation will be sent to all interested.



I believe that an advertiser is entitled to know just how much circulation he is getting for his money. He needs something more than a "guarantee." Guarantees, unless backed up by affidavits and postoffice mailing receipts are not very valuable from the standpoint of the man who pays advertising bills. One reason why advertising is not in a better condition today is because too much money has been paid for inflated circulation.

Advertising that should have been profitable has been conducted at a loss because the "guarantee" did not guarantee. The best thing that could happen to the advertising business is for the exact circulation of every publication to be known to the public at all times. We have government gas inspectors and government meat inspectors; as the circulation of periodicals is under the direction of the Federal Government to a great extent, why not have circulation inspectors? Such inspectors could look into fake publications with inflated circulations, and it would be their business to certify to bona fide circulations. These inspectors should have life jobs and receive princely salaries to put them beyond the bribing proclivities of unscrupulous publishers.



Mr. Advertiser, do you know the circulation of the medium you are using? If not, why not? Ask for last month's mailing receipts. You are not legally bound to pay your advertising bills if you have been buncoed on the circulation question.

The Feminine Sex.

"The glory of sex pervades and suffuses all nature. It is sex that gives the bird its song, the peacock its gorgeous plumage, the lion his mane, the buffalo his strength and the horse his proud arch of neck and flowing tail. Aye, it is sex that causes the flowers to draw from dull earth those delicate perfumes that delight the sense of smell; it is sex, and sex alone, that secures to them the dazzling galaxy of shapes and colors that reflect the infinite." We are nearing the solution of this much-misunderstood subject. Is not the truth about sex what men and women need to have revealed to them

for their great gain in health and happiness? The writer in the quoted passage has put us on the right track when he associates the sex idea with the Creator's first principle of life, with all its music, perfume, beauty, grace and strength. Now we are learning to be natural as the birds and flowers, and beautiful. Nature's own grace and strength and freedom from pain and disease may be ours by learning and obeying her laws of sex. Any of our readers desiring more information about this important subject will be greatly interested in the very generous offer made by the Physicians' Standard Supply Company, of Philadelphia, Pa., of including four volumes, 518 octavo pages (illustrated) gratis with their Perfection Vaginal Douche. Their little illustrated booklet also contains valuable and interesting information relating to woman's health, etc., and the splendid results to be obtained from the use of a well-constructed vaginal syringe, such as their "Perfection." I cordially recommend it to all our feminine readers.

The Georgia Wonder.

I desire to call attention to the full-page advertisement of the above book in this issue of SUGGESTION. It is a 280-page book, illustrated throughout with full-page illustrations and full of fun, mystery, wonder and science.

Lulu Hurst startled the world a few years ago by the exercise of a so-called superhuman power. She was only a slight young girl, yet she could apparently overcome any amount of physical power opposed to her. She could handle a dozen strong men as easily as one. She apparently defied all the laws of gravity and physics. It is said that she could not be pushed off of balance when standing on one foot, and that she could lift heavy weights while standing on weighing scales and yet the balance be scarcely deflected.

She made tens of thousands of dollars on the stage and mystified every scientist in America. Then she disappeared from public view. Her book explains everything. It demonstrates her application of certain unsuspected psychological and physical laws used unconsciously, but which she has since discovered. She demonstrates all of her feats of power so that anyone can apply these forces by proper study and practice.

The publishers claim that every reader of the book can arouse, astonish and overcome any and every one by the application of these powers. Price, \$1. For sale by the Psychic Publishing Company, Rome, Ga.

A LOW PRICED STILL.—Plenty of water externally and internally is essential to health; the best water to use internally is pure water. Only distilled water is pure water. The railroad companies are going to a great expense to prepare soft water for their boilers; is not a human stomach worth as much as a boiler? Hard water ruins boilers; hard water will ruin the human system. So the Dr. Adams Still Co. are manufacturing a low-priced family still. They claim it produces pure drinking water. The cost is only \$2.50, and for \$2.75 they will throw in a year's subscription to SUGGESTION.

Send to Hastings, Neb., for further particulars. I hope all of the SUGGESTION family will breathe deeply, and drink an abundance of pure water. These are two important health essentials. Why not have them pure?

ADVICE WORTH \$70.—For numbness, sluggish circulation, stiffness, etc., try a diet of fresh, pure water, pure air, and pure air, and a moderate amount of some food which requires "chewing"; chew each mouthful about ninety-seven times. Then, too, for a local stimulant, try the Spinal Brush, advertised in this magazine. Then tell me if you do not feel better. Take a warm bath daily, to be followed by a cool sponge bath or cold shower, and then, after drying, try the spinal brush.

Then you can send me a postal and thank me for my advice, which is free, but which is worth \$70 to those who need it. But don't expect to get better at once. It takes time for nature to clear out the debris from your system.

MARK M. KERR, M. D., of Cincinnati, Ohio, is a member of the modern and rapidly growing school of physicians who are bearing further and further away from the use of drugs and stimulants in their practice. Dr. Kerr has made his reputation by a mechanical device which he patented some years ago for the treatment of varicocele. This device is a simple aid to nature, built on common sense lines, and he has many testimonials to show that it has proved most effective in many cases to which it has been applied during the past two years.

The manufacturers of the Elite Tan Mask claim that the use of this mask will assist in removing freckles and unsightly blemishes of the skin. It softens the skin, increases the circulation and thus pimples, freckles, etc., are absorbed.